

# REPORT

## ON

# NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 7th September 1907.

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## II.—HOME ADMINISTRATION.

## (a)—Police.

1. The *Sandhya* [Calcutta] of the 30th August in announcing the fact of the arrest of its Manager by the police on that day for sedition uses language which describes the incident as the most joyful one of a marriage. It seeks to keep up the comparison in detail by publishing:—

SANDHYA,  
August 30th, 1907.

The arrest of the Manager of the *Sandhya*.

(1) A song, the just time of which is the opening line of a well-known Bengali love song.

(2) A forecast of the fruits of the union, such as is made by astrologers before a Hindu marriage contract is made. The forecast points, amongst other things, to bondage and to the coming into existence of something new as the result of this union.

(3) A formal invitation to attend the marriage which is to begin before the butcher of a kazi at Lall Bazar on the 9th September.

2. The *Sandhya* [Calcutta] of the 31st August writes:—

The arrest of the Manager of the *Sandhya*.

We were aware that they would arrest the *Sandhya*. Eminent and trustworthy people had told us of it beforehand. But it is no very simple thing to arrest the *Sandhya*—it is for the snake to catch hold of the mole. If the snake swallows the mole it will die of the pangs of poison, whereas if it throws the mole out it will get blinded and suffer.

SANDHYA,  
August 31st, 1907.

They expect to suppress the *Sandhya*. But they do not know that after *sandhya* (evening) comes *bhar-sandhya* (lit. full evening, colloq. nightfall). And when this nightfall comes, then will the squaring of the accounts with the *Feringhi* begin. When in the darkness of this nightfall *Viswambhar* (one of the names of *Vishnu*) will sit on their shoulders with his weight on them, then will the *Feringhi* have to throw out cries of "Save us! Save us!" The *sandhya* (evening) has not yet passed, as soon as ever it does, *bhar-sandhya* (nightfall) will come.

As soon as ever the *sandhya* (evening) has run its full course *bhar-sandhya* (nightfall, comes. That juncture of time is popularly held to be peculiarly favoured by demons and ghosts. Be careful!

Ye have arrested the *Sandhya*, but, you darling fellows, you do not know that after *sandhya* (evening) comes nightfall.

3. A correspondent writes from the Kharagpur station on the Bengal-Nagpur Railway in the *Bangavasi* [Calcutta] of the 31st August, that there is not a single night on

BANGAVASI,  
August 31st, 1907.

Theft at Kharagpur.

which house-breaking is not committed at this place. Yet no theft has been detected by the police up to this time. An inspection of the register of thefts reported last year will show how secure the people live here. The residents themselves are by turns keeping watch all night.

4. Referring to the Government notification about the posting of punitive police for a year in villages Amri, Anant-bigha and Amarpura in the district of Gaya at

BIHAR BANDHU,  
August 31st, 1907.

Punitive police in Gaya.

the cost of the villagers, the *Bihar Bandhu* [Bankipur] of the 31st August says, surely the villages are not inhabited by bad characters alone, but the result in the present case will be that peace-loving and innocent people will have to suffer along with those who are guilty.

5. Referring to the recent Etawah incident which has proved on enquiry to be a conspiracy on the part of Muhammadans to ruin the Hindus, the *Bharat Mitra* [Calcutta]

BHARAT MITRA,  
August 31st, 1907.

The Etawah incident.

of the 31st August asks if the affairs at Rawalpindi and those connected with Lala Lajput Rai are also not due to forgeries similar to those perpetrated at Etawah.

6. The marginally-noted paper has also a similar suspicion, and invites the attention of Lord Minto to the matter.

MARWARI BUNDHU,  
August 28th, 1907.

*Ibid.*



HITVARTA,  
September 1st, 1907.

7. Commenting on the actions of the high officials at Etawah for averting the so-called danger, the *Hitvarta* [Calcutta] of the 1st September remarks that it did not strike the

The Etawah incident.

wiseacres to first enquire into the truth of the reports received by them regarding the general rising of Hindus, before taking measures to meet it. Instead of feeling their own ears which they were told were being carried away by crows, they ran after the crows. Perhaps the deportation of Lajput Rai is also due to the circulation of a similar rumour. It is not yet known if the Musalmans at the root of the conspiracy have been adequately dealt with by Government.

DAILY HITAVADI,  
September 1st, 1907.

8. The *Daily Hitavadi* [Calcutta] of the 1st September writes: Now at length the story lately told in the Calcutta Police

The case of the lad Sushil.

Court and accepted by the Magistrate that a Bengali lad of fifteen severely assaulted a European Police officer proves the worthlessness of the currently accepted idea as to the physical superiority of the English over the Bengalis.

SANDHYA,  
September 2nd, 1907.

9. The *Sandhya* [Calcutta] of the 2nd September writes:—

Europeans wounded at Dinajpur.

Lay about, lay about, it cannot be borne any longer. The *Feringhi* fellows have been tormenting us for a long time. How much do the pig-eating *Feringhis* not humiliate gentlemen, some they give pushes, to others they call: "d—d niggers" while at others again they let their boots fly. On the streets, on the ghats, on the fields, anywhere and everywhere the *Feringhi* commits oppression. If your carriage outruns his, he will ply his whip at you; if you do not *salam* him, he will show you his teeth. This kind of humiliation this race of slaves has been putting up with for ever so long,—it cannot go on any more. No more! lay about, give thrashing for thrashing, let fly kick upon kick and you will see those cowardly *Feringhis* tame down thoroughly (*lit.* become earth-worms outright).

At the railway station at Dinajpur, the boys have given two *Feringhis* a thoroughly sound thrashing. On Saturday last a number of students of the National School had been to the station to see one of their teachers into his train, when the *Feringhi* agent of a *Feringhi* merchant gave a push to two of the boys. Upon this a quarrel ensued and the *Feringhi* gave a thrashing. As soon as he did so, a sound thrashing indeed, thrashing was returned for thrashing. The sight of this thrashing made the *Feringhi's* brother arrive (on the scene.) That fellow also got thrashed, soundly thrashed indeed. It is said that the first *Feringhi* has had to be taken to hospital.

If it had been a short while ago, after getting this push and thrashing from the *Feringhi*, we should have, like whipped curs, sought refuge in the *Feringhi's* Courts; and now it is these *Feringhi* fellows who are, like mewing cats, being made to seek abjectly the help of the police. The *Feringhi* fish-wife at Koilaghat has already raised a hue and cry: "Bengali boys have thrashed two inoffensive Englishman at Dinajpur, what is the remedy for it?" What fun, what a change in the times: the *Feringhi* getting thrashed runs to-day to the Police and the Courts. See you the irony of fate?

Seven years ago, Srijut Shasi Bhusan Mukherji used to work in a merchant's office. A *Feringhi* boxed his ears. And what could he do, he lodged a complaint. The *Bangavasi* wrote on the occasion:—

Shaheb, why did you box the ears,  
It were better that my life had departed;  
Now it is honor which has departed.

The *Feringhi Englishman* then wrote—"what cowards the Bengalis are; for getting their ears boxed they go and lodge complaints; do they not know how to return thrashing for thrashing?" To-day the Bengali has learned how to return thrashing for thrashing, but the sorrows of the *Englishman* are not at an end, it has begun whining in a different tune. "Oh ye! see they are giving us a thorough thrashing."

That is why we say—lay about, it cannot go on any longer. If the *Feringhi* insults you and thrashes you, return thrashing for thrashing, show that you are the son of a man.

Lay about, lay about, return the thrashing.



10. The *Sandhya* [Calcutta] of the 3rd September quotes the following from the judgment of Mr. Kingsford in the second *Yugantar* case:—

The Detective Police in the second *Yugantar* case.

"I believe he (the news-boy, Kalicharan) was only produced at the last moment after Inspectors Lahiri and Gupta had failed to procure any *bond fide* news-boy to depose. The boy is certainly a liar" and remarks that the Magistrate distinctly says that Inspectors Lahiri and Gupta procured false witnesses. But why was not any punishment awarded to them? The truth is that the Kazi Saheb was compelled to censure the Police for fear of the High Court. Something should however be done to bring these knaves of the Detective Police to their senses. If they should again enter into the *Sandhya* office, the writer would force out their entrails.

SANDHYA.  
September 3rd, 1907.

(b)—Working of the Courts.

11. The *Sandhya* [Calcutta] of the 29th August has the following

"The Kazi, kicked off by the *paji*."

editorial paragraph under the heading "The Kazi" kicked off by the *paji* (villain):—

SANDHYA,  
August 29th, 1907.

That Kazi Kingsford of Lall Bazar—what shall we say to describe his qualities? Words fail us. The Kazi is the worst possible *paji*. But even this is not sufficiently descriptive. That fellow is a *paji* who was kicked away by *pajis*. Just mark the impudence of that son of a butcher, Monoj Babu, the pleader, pointed out to the Kazi that, according to a High Court circular the boy should be struck on the hand but not the buttocks. Just fancy that, this kicked off *paji* actually declared that he had nothing to do with the High

\*The popular belief is that when ants get wings, they are doomed to destruction.

Court! You presume to disregard the High Court, you luckless fellow, you winged-ant.\* The Magistrate who says that he has no regard for the

High Court should be immediately cashiered. But how is it that a ragged Kazi is so bold? There must be instigation from within, otherwise how could so much spirit be shown? Now-a-days the High Court and the Government are not on very good terms with each other. The Sarkar now wants to vent its spleen on the High Court and hence perhaps this move on the Magistrate's part.

12. Referring to the sentence passed on the lad Sushil for having been

The sentence on the lad Sushil.

concerned in the recent Lall Bazar affray, the *Daily Hitavadi* [Calcutta] of the 30th August writes:—

DAILY HITAVADI,  
August 30th, 1907.

Bravo Sushil, you have to-day lighted up the Mother's face. Good fortune will dawn on us on the day on which boys of your imperturbable and patient disposition will adorn the face of the country. You have to-day to a large extent removed the reproach of cowardice from the cowardly Bengali. The contemplation of your fortitude fills all men and women in the country with pride.

13. In reference to the flogging of Sushil, a school-boy under fifteen years of age, by the order of the Presidency Magistrate, Mr. Kingsford, the *Bharat Mitra* [Calcutta] of the

BHARAT MITRA,  
August 31st, 1907.

31st August has the following:—

Even if the Police version of the case as given by a European constable be true, it does not disclose any serious offence on the part of Sushil, and therefore does not justify the mean and disgraceful punishment that was ordered to be inflicted on him. A sentence of flogging in Jail would not be pronounced even in England against a boy of Sushil's age. The Magistrate knows that it is only on thieves and worse criminals that such a punishment can be inflicted in that country. Why has the Magistrate then forgotten this? While such a state of things is occurring here, Mr. Morley, remarks the paper, is only considering the question about flogging.

In another place containing the proceedings of the Presidency Magistrate's Court, in course of which the above sentence was pronounced by Mr. Kingsford, the same paper notes that the pleader for the defence pointed out that Sushil's age was under fifteen, and that there was Government order against the whipping of boys of Sushil's age, but believing Mr. Hume, who denied there was any such order, the Magistrate passed the above sentence, and left the Court immediately after the pleader for the defence showed the Magistrate



DAILY HITAVADI,  
August 31st, 1907.

Government orders on the subject of whipping boys; but the latter declined to modify his order, and sent the boy to Jail for being whipped there.

14. Referring to the sentence passed on the lad Sushil, the *Daily Hitavadi* [Calcutta] of the 31st August writes:—

The sentence on the lad Sushil.

What terrible barbarity. If the Magistrate had any regard for justice, he could never have ordered the strokes of the whip, which may be compared to the strokes of the thunder bolt, to be administered on the tender limbs of the boy. In his sentence, it is the impulse of vengeance which is more manifest than the maintenance of the dignity of justice. We see in this sentence the same policy at work under the influence of which Mr. Cumming awarded the sentences in the Comilla shooting case. Except under the influence of political motives the Magistrate from his seat of justice could never have proceeded to award such a fiendish sentence on a Bengali infant.

There is no doubt that Sushil's glory has been augmented by the humiliation to which the Magistrate has subjected him. By unjustifiably awarding a whipping to an innocent lad the English Magistrate has struck with the whip the backs of the entire population of the country. The English must be suffering from perversion of intellect or why should an English Magistrate sitting on a seat of justice show, under the influence of a crooked political feeling, such eagerness to punish the infant population of the country? Else, why should the sons of highly respectable men be arrested and awarded punishment which befits low class people, and thereby humiliated? The same English people who at one time killed out the industries of Bengal by a thousand oppressions are now, seeing the Bengalis ready to sacrifice self-interest for the sake of improving their native industries, engaged in harassing them on various pretexts. The English now find pleasure in humiliating and harassing the infants and honoured men of the Bengali community, the community, that is, with whose assistance they have succeeded in acquiring this empire of India. Can such things happen unless there is a serious perversion of common sense? There is no doubt that owing to this reprehensible conduct of Englishmen intoxicated with the pride of empire, the Bengalis are gradually becoming unfavourably disposed towards them. The English are laying the axe at their own feet. That is why Sushil has been sentenced to whipping.

But let him in whose veins flows even a drop of the sacred blood of his forefathers, be he Bengali or Hindustani, Hindu or Musalman, Punjabi or Marathi, Madrasi or Rajput, bind himself by a vow to remove the Englishman's intoxication caused by the pride of empire, with the object of avenging this oppression on Sushil. Let all *belati* things be henceforth cast off as putrid faecal matter. The *Durga puja* is drawing nigh and at this time it is the duty of all Bengalis to eschew all contact with all articles manufactured by a people who have given proof of their fiendish spirit by whipping an infant engaged in the Mother's service. This is now the best way of teaching a lesson to those who look on Bengalis as worse than cats and dogs. Let him who will not show zeal in taking this vow be regarded by Bengalis as worse than a dog, the crossing of whose shadow should be regarded as a heinous sin and the mention of whose name should lead people to shut their ears in disgust.

YUGANTAR,  
September 2nd, 1907.

15. *Re* the sentence on the lad Shusil, the *Yugantar* [Calcutta] of the 2nd September writes:—

The case of the lad Shusil.

No matter how much we may hate the English, we are not able to become barbarians and brutes enough to beat a little boy. But the English have been able to become such. If you cannot avenge this, then, ye students of the National College, you have come to receive national education for nothing.

BANGAVASI,  
August 31st, 1907.

16. Referring to the judgment delivered by Mr. Kingsford in *Yugantar* case II the *Bangavasi* [Calcutta] of the 31st August, remarks that such decisions have been witnessed

Mr. Kingsford's judgment in *Yugantar* case II.

in Bengal only very recently, but perhaps the judge does not care to mind that there is a Judge overhead superior to all others. By every means, however, we ought to take proper vengeance, here upon this earth, on such miscarriage of justice.



17. Referring to the judgment in the *Yugantar* case in which the printer has been sentenced to two years' rigorous imprisonment with a fine of Rs. 1000, the *Daily Hitavadi* [Calcutta] of the 4th September remarks

The case of the Manager, &c., of the *Yugantar*.

that as, unlike the practice in countries like England and France, in India it is not the custom with the printers who are generally illiterate people to weigh the matter before passing it into the press, the printer cannot be guilty of any crime. He is only the supervisor of the compositors of the press. Under these circumstances he is liable to very little guilt. But since a revolution has come over the courts, an entire section of the Penal Code has been hurled down upon the printer's head. The English are laying the axe at their own feet.

DAILY HITAVADI,  
September 4th, 1907.

18. Referring to the decisions of the High Court in the Bloomfield and Comilla murder cases the *Bihar Bandhu* [Bankipur] of the 31st August says that,

Saved the prestige.

the decisions have saved the prestige of British justice. The *Englishman* has not been able to bear it and both itself and its contributors have been vilifying the two Judges. The paper learns that the matter has attracted the attention of the High Court and steps will be taken to prosecute the paper on the arrival of the Chief Justice in Calcutta from Simla. If this news be true, the prosecution will certainly bring the *Englishman* and the followers of its policy to their senses; but the paper fears lest getting an inkling of the prosecution, the *Englishman* may apologise as it did when the *Indian Patriot* of Madras gave notice of its intention to prosecute that paper some time ago.

BIHAR BANDHU.  
August 31st, 1907.

In another place the same paper observes as follows with special reference to the Comilla case!

The decision of the High Court has gone a great way to restore the almost vanishing confidence of the people in British Courts of justice. The High Court has all along been known as the great palladium of justice. Justices Saroda Charan Mittra and Fletcher have preserved that reputation from destruction.

19. Referring to the contribution of a Khurda correspondent to its contemporary the *Utkaldeepika*, in which that paper was informed of a Magistrate having sentenced a

A brutal sentence.

girl of eight years of age to whipping, the *Hitivarta* [Calcutta] of the 1st September says, that if the information furnished to the contemporary be correct, the Magistrate who inflicted the above punishment is more cruel than a brute, and Government should enquire into the matter.

HITIVARTA,  
September 1st, 1907.

(d)—Education.

20. In reference to the new re-organisation of 1905 which sanctioned an increase of pay for lower grade school masters,

Lower grade teachers in East Bengal.

the *Sanjivani* [Calcutta] of the 29th August says that while all such teachers in West Bengal have been given the benefit of the measure those of East Bengal have been excluded from it. This has greatly disappointed them, and they find themselves unable to do with zeal and energy their work at this time of scarcity and high prices, burdened as they are with large families and drawing as they do small pay.

SANJIVANI,  
August 29th, 1907.

21. Referring to the statement that a certain student of the B. M. College, Barisal, was employed as a detective by the Police

Students as detectives.

the *Sanjivani* [Calcutta] of the 29th August writes that there is a rumour that students are being placed in schools and colleges in Calcutta to act as detectives. But if students strive to remove the poverty of their Motherland, then the anger of the Government knows no bounds. What steps does the Government mean to take against the Police in respect of this affair?

SANJIVANI,

22. Censuring the proceedings of the Syndicate in its last meeting with regard to the Bangavasi College, the *Sanjivani*

The Syndicate and the Bangavasi College.

[Calcutta] of the 29th August asks why that college should not have been affiliated in Science for the Intermediate examination? It has been since its foundation giving instruction in Science up to the standard of the B. A. examination and has enabled a great many students to pass that examination.

SANJIVANI,



SANJIVANI,  
August 29th, 1907.

23. The *Sanjivani* [Calcutta] of the 29th August writes:—

The effect of the Risley Circular.

News comes off from every part of Bengal that effort is being made to quell the *Swadeshi* movement through the instrumentality of the Educational Circular issued by Mr. Risley. And Mr. Sharp has written to the Secretary to the Bholu High English School threatening him that he will take further action "as contemplated in the Government of India (Home Department) letter No. 333 of the 4th May, 1907." In the matter concerning the Head Pandit in case he be retained in the present post, the hidden purpose of the circular is now clear. The Head Pandit, who is a learned and virtuous man, and possesses a good character, must be driven from the school because he has devoted himself to promoting the *Swadeshi* movement. The Risley circular is being used as an engine of oppression. But if its aim is not to allow the teachers to tell their pupils to give up the use of *belati* goods and to use *swadeshi* goods instead, or to allow the students to say the same to their fellow-countrymen or both to assemble in a meeting for the purpose of explaining to the people the usefulness of establishing mills and setting up machines in the country, there is no sin in defying this circular. And those who have concerned themselves in the *Swadeshi* movement shall not back out from fear.

Government may look to the efficiency of teachers or the discipline of students, but have no control over either of them if they become patriotic. All efforts to suppress them should be unanimously opposed.

The circular has appeared only to kill the *Swadeshi*. The teachers as well as the students must cut off all connection with the school rather than give up the *swadeshi* movement.

MIHIR-O-SUDHAKAR  
August 30th, 1907.

24. The *Mihir-o-Sudhakar* [Calcutta] of the 30th August supplicates the

A prayer to the Director of Public Instruction.

Director of Public Instruction to select "*Sahitya Siksha Part I*" by a Muhammadan author, Moulvi Mojammel Huq, as an Upper Primary text-book.

The book has been approved by the Central Text-Book Committee and has been placed on the list of text-books published from the Director's office.

(g)—Railways and communications including canals irrigation.

SANJIVANI  
August 29th, 1907.

25. Referring to the letter published in the *Bengalee* describing the ill-

Alleged illtreatment of native passengers by a European.

treatment of native passengers by a European on board the *Buckland* the *Sanjivani*, [Calcutta] of the 29th August inquires if such acts will ever bring

about union between the two communities? Such behaviour on the part of Englishmen is only adding fuel to the fire of resentment of the Indian people who will no longer remain silent.

BIRBHUM VARTA,  
August 31st, 1907.

26. The *Birbhum Varta* [Birbhum] of the 31st August after referring to

A suggestion about uniformity of fares.

the absence of any trains on the Ondal-Sinthia line which may facilitate a journey from Suri to Calcutta by the evening mail or by the midday

trains, proceeds to suggest that the fares for the journey from Suri to Howrah by the two routes (namely the Loop and the Chord line) should be made the same, as it already is in the case of the journey between Bhagalpur and Howrah by the two routes in question.

(h)—General.

BIHAR BANDHU,  
August 24th, 1907.

27. Thanking His Majesty, King Edward VII for his gracious letter to

The Plague policy of Government.

the Viceroy expressing sympathy with those who have suffered from the ravages of plague, the

*Bihar Bandhu* [Bankipore] of the 31st August notices the regret expressed by Lord Minto at the ignorance of the Indians, and says the Viceroy is partly right when he says that this country does not know the importance of sanitation and resents any measures that the Government devise in this connection; but, says the paper, the Indians alone are not to blame, the Government too being a good deal responsible in the matter. There are three causes of an outbreak of plague in this country, (1) the poverty of the people (2) their ignorance and (3) their insanitary living. Poverty is growing every



day in this country. The Government is neither remitting its taxes to any extent, nor is it preventing the transfer of wealth from the hands of the Indians to those of the foreigners. Ignorance is due to want of education, but Government while spending 33 crores of rupees on its army, spends only two to three crores on the education of the people. Not even 10 per cent. of the people are educated, and so long as Government does not expend a large sum on education how can ignorance of the people be removed? Insanitary living again is due to poverty. In large towns Government maintains highly paid officers to look after sanitation and has organised municipalities but hardly anything has been done for villages which are the homes of filth and sickness. We hear of executive officers going on tour in the country, but never of a medical officer.

The executive officers now and then visit some villages, but on these occasions the police get the roads clean for them, but no sooner they have gone, no one takes care of the roads. Sanitation is no concern of the police, says the paper ironically, as they are busy catching thieves and taking out prosecutions. In this they acquit themselves well. Rat-killing alone, therefore, is not likely to drive out plague from the country. The Provincial Governments should make due arrangements about sanitation and thus fulfil the wish of His Majesty.

28. Under the head noted in the margin the *Burdwan Sanjivani* [Burdwan] of the 27th August says that it is the English nation and not the English sovereign with whom we have entered into a commercial competition. This competition has, therefore, nothing in it to cause apprehensions of a rebellion. If the condition of the subject people improves, great good will accrue to the sovereign. Why then should there be so much anxiety caused by the *Swadeshi* movement?

BURDWAN SANJIVAN,  
August 27th, 1907.

The English who are the real sovereigns of this country have the double aspect of trader and sovereign. If they pursue the repressive policy in both their characters reaction is sure to follow. The foundations of a kingdom can be solidified by winning the hearts of the people, which again is possible only through love and not through mere brute force.

29. In the course of an article entitled "India's aim—complete political rights" the *Jasohar* [Jessore] of the 29th August writes:—

JASOHAR,  
August 29th, 1907.

We can confidently assert it that it is vain to look for peace in India until the Indian people succeed in gaining complete political rights, until their undisputed control over all matters relating to the welfare or otherwise of their country is established. The English have been in India for a century and a half now, but in all matters, social, economic and political, the Indians are being gradually taken against the stream, so to say. All thoughtful Indians will admit that the interest of India and those of the English in the character of traders, cannot be identical.

But the kettle-drum of time has sounded now: and the rise of the popular power in India has made the hearts of the English to palpitate. The popular power itself will accomplish what at one time the Mogul Badshahs and the Nawabs of Bengal did to protect the interest of their subjects. The Indian people will not be satisfied without complete political rights. Repressing the *Swadeshi*, the *Gurkha's lathis*, the oppression of the police, the shedding of the blood of those who serve their country—none of these will succeed in allaying the discontent of the people. If you want peace, grant complete political rights, otherwise hopes of establishing peace in India will be futile.

30. Under the head noted in the margin, the *Hitavadi* [Calcutta] of the 30th August observes as follows:—

HITAVADI,  
August 30th, 1907.

"Resentment of Government  
against self-help."

The English people are everywhere and through every organ proclaiming that the Indians are rebellious. And while it is the duty of the Government to suppress the former who, without any cause whatever, are branding the latter with this high infamy, it is oppressing the famished and innocent Indian people themselves,—the result is that they are now realising the importance of self-help and self defence. It is this energy underlying self-help that is misnamed rebellion by the English.



Never has rebellion raised its head in India, as the interest of those who governed the people, ere the English came, had been identical with that of the subject people, the Mahomedans having made this country their own. The true character of the English, however, was not revealed till the time of Mir Casim. In his time the present degradation of the country set in, until it attained its acme during the Viceroyalty of Lord Curzon, when *Bande Mataram* laid the foundation of the United India as it is to be. To-day the influence of *Bande Mataram* has spread throughout India; and in Bengal, the people, made strong by it, have laid the axe at the root of the real strength of the English people, viz., their commercial strength. Seeing that peoples of different countries are flocking to join the Bengalis, the English are trying various means to make the Indian people swerve from their purpose. And, to promote the interest of Englishmen, the Government applies every means of oppression and repression, injustice and insult, but all in vain. The people, on the contrary, are so much resolute that they are sacrificing their own lives in the fire of Government's resentment, which has the effect of striking terror into its heart.

But still does the Government cherish the false belief that this increasing strength of the people can be checked by repression. But, as Thomas Paine well says: "It would not only be wrong, but bad policy, to attempt by force what ought to be accomplished by reason. Rebellion consists in forcibly opposing the general will of a nation, whether by party or by a Government." Mr. Hyndman echoed this sentiment the other day; he said that the Government ought to remove the wants and discontent of the people. But of what shall we demand the redress? Our sore has developed into a sinus. No more outward remedy will remove it. The images of our object of adoration demolished, the chastity of our women violated, the religion of the pious Hindus lost, the patriots of the country deported and thrown into prison, our grains and wealth plundered, our freedom of speech taken away, we have what other remedy than death? But alas! the wisemen of the country do not understand all this which even a boor can understand. Forgetful of the lamentable fate of traitors like Umichand, Nuncomer and others they have proved traitors to their own country by signing their names on a bond of slavery. The English honour those who possess strength. And those who obtained *Swaraj* from them, did by displaying their love for their country and their strength.

Self-help is the only way to salvation; which again is impossible without death.

NAVASKATI,  
August 19th, 1907.

31. The *Navaskati* [Calcutta] of the 26th August writes:—

"The indication of downfall."

That the English obtained possession of India was due to some extent to their *punya* (religious merit). Of course there are to be found in the history of the British conquest of India instances of acts of cruelty and meanness perpetrated by individuals, yet it must be said that at the time of the English conquest of this country they, as a nation, practised some virtues, in consequence of which they earned a little *punya*. Although men like Clive and Dalhousie may be extolled as founders of British Empire, there can be no denying that so far as they were concerned what was effected by their forgery and perseverance would have passed away like the ancient kingdoms of India.

During the earlier period of their conquest, the English were able to justify on moral grounds. They thought that if they could impart to a weak and divided people western up-to-date ideas of carrying on the work of Government, it would be no crime to conquer their country. But the fall of English nation ensued. Puffed up with the pride of wealth and power Englishmen began to grow lax in their liberal principles.

The educated Indians are regarded as enemies even by Mr. Morley. The treatment which they are receiving at his hands clearly points to the degradation of the English people. Is not the sentence of whipping awarded to a lad of 15 a cowardly one? If, when you pass such sentences on the freedom-loving Indian people, your conscience does not whisper the fact of moral degradation into your inner ear, we should know that the courts of justice established by you do really give a dark indication of your downfall.



32. The *Bangavasi* [Calcutta] of the 31st August contains the following :—

BANGAVASI,  
August 31st, 1907.

"Englishmen, wipe off your nation, that you are very proud and presumptuous; disgrace."

We know, Englishmen, that you are a mighty nation, that you are very strong and equally brave on land and sea. But you are not infallible. It is blunders that court disaster. you often blunder in making administrative arrangements with regard to India. Do you not remember what a gigantic blunder you committed when you appointed Lord Dalhousie as Governor-General of India? The fire of the Sepoy Mutiny was kindled by his policy of annexation. Do you remember it? Just think why such a thing happened? It was due to your interference with religion, which gave mortal offence. Though the British Empire in India is based upon dishonesty, yet you have repeatedly given the assurance that there will be no interference with religion. But you cannot keep your own promise, nor is it possible for you to do so. You are foreigners and your religion is different from ours. How can you understand our religion, our country? If you were to remain here for millions of years you would not be able to comprehend the mysteries of our religion. Your ignorance sometimes leads you to excesses. The sepoys had arms and they were a brave people. When their religious susceptibilities were hurt they turned their arms, which had been wielded against your enemies, against you; you then disarmed the whole people, but could you extinguish the internal fire?

When Lord Lansdowne came here as Viceroy, he committed a serious blunder. By passing the Age of Consent Act he dealt the severest blow to the heart of the Indians. The Indians are disarmed and you are, therefore, secure. But the heart-burning caused at the time is still there. Are you quite sure that the sigh that lurks in the hearts of the Indians will go for nothing?

You committed another blunder when you sent Lord Curzon to India as Viceroy. He disregarded the united protest of millions of people and carried out the partition of Bengal. But did not this disgrace you before the world? This disgrace might be wiped off if the *Swadeshi* movement, which succeeded the partition, were allowed to prosper without any obstruction on your part. But that was not to be. The rulers made the mistake of interfering with the *Swadeshi* movement. Sir B. Fuller must be held responsible for this interference; so must be our present Vicecoy and his chief, Mr. Morley, but not Sir L. Hare and Sir A. Fraser.

O Englishmen! we have said and we repeat, that our people cannot be blamed for the *Swadeshi* movement. It is your Indian rulers who have raised an alarm and a cry of unrest and are persecuting the *Swadeshists*. The *Swadeshi* Bengalis have not persecuted their anti-*swadeshi* countrymen. The rulers have been persistently trying to force our countrymen to renounce *Swadeshi* and take to *Bideshi*. Is this a thing that the rulers should do? Of course, you have nothing to fear as the country is disarmed. But do you think that the resentment which the people have felt in their hearts will go for nothing?

The people of East Bengal are sincere *Swadeshists*. Hence persecution is strongest there. We ask you to reflect for a moment whether such dismal scenes ever happened there? These might have been averted, if you had sent an intelligent and sympathetic administrator. The horrors are on the increase and must go on increasing. You may send people to jail, you may transport them, you may hang them. But the sacred vow which East Bengal has taken, it will never give up. Know the East Bengal people belong to the race of *raktabijas* (a race of demons multiplying from blood shed). If you send one of them to jail hundreds will take his place.

There is an awakening of feeling out of which the *avatar* has arisen; the country is mad with that feeling. O Englishmen! if you have any intelligent man in your country, send him now here. Peace will then return to the country, and the people's patriotism will have free play. Make arrangements for good Government, recall the bad administrators, atone for your sins and thus wipe off the grace.

33. Referring to the recent judgment of the High Court in the Comilla case, the *Marwari Bundhu* [Calcutta] of the 28th August wants to know what Sir L. Hare is going to do with the Inspectors and Sub-Inspectors dismissed from Government service in connection with the above case, and

MARWARI BUNDHU,  
August 28th, 1907.

Sir Lancelot Hare should have not only his ears, but also his eyes about him.



NAVABAKTI,  
August 29th, 1907.

recommends that they should in fairness be at once restored to their posts, and that Sir L. Hare should have not only his ears, but also his eyes about him.

34. The *Navasakti* [Calcutta] of the 29th August in an article headed "Curse or Blessing" concludes as follows:—

The Advisory Council of Notables.

The principal object of the Government is to destroy the influence of the educated middle class by the influence of the rich, blind followers of Government, by means of creating some high posts for them, as it is still the custom with the mass of the population to act in obedience to the Rajas and Zamindars of the country.

But who is to be held responsible for this crooked policy of the Government? It is we who cannot give up the temptation of a seat on the Legislative Council. For while on the one hand the people of the country are receiving the strokes of the regulation *lathis* for not purchasing articles from dealers in *belati* articles, the men of wealth and position on the other hand are casting eager glances towards the Council Durbar. Have not the English learned from this what class of men are to be seduced and by what sort of things that they may be set against the educated middle class? Mr. Morley or the Government of India cannot be blamed for it, as it is their duty to devise means wherewith to foil the enemy. The blame on the contrary is to be laid at the door of the rich people of our country. It is owing to their weakness and selfishness that this two-edged sword of an Advisory Council has made its appearance.

RI SRI VISHNU PRIYA  
O ANANDA BAZAR  
PATRIKA,  
August 29th, 1907.

35. Commenting on the Council reforms of Mr. Morley the *Sri Sri Vishnu Priya O Ananda Bazar Patrika* [Calcutta] of the 29th August says that, in order to keep educated men out of the way, the officials are

making provision for including more land-owners and Muhammadans in the Councils. The paper therefore exerts the people of the country to give up all idea of empty honour and to betake themselves to the improvement of the motherland.

The Rajas, Maharajas, and Zamindars however are rejoicing at the proposed formation of the Advisory Councils, but they will have no power besides that of merely advising the Government; which again will be merely echoing the proposals already made by it.

The Government only professes sham sympathy with the land-owners. It does not desire that there should be a majority of legal members in the Legislative Councils as they are, on the evidence of history, revolutionary in their tendencies. But, in this country not one in a thousand will love revolution if their be good Government.

It is on the hint conveyed in Mr. Morley's instructions for increasing the number of Muhammadans in the Legislative Councils that Sir L. Hare has proposed to increase the proportion of Muhammadan Commissioners and Members in the Municipalities and District Boards of Eastern Bengal and Assam, in accordance with the entire population of the Province. But we know that the Muhammadans were formerly disappointed to hear a contrary argument from His Honour, when they asked him to provide them with Government posts on the same ground. They will now see what the Government really does for their improvement.

SANDHYA,  
August 29th, 1907.

36. The *Sandhya* [Calcutta] of the 29th August has the following in an article headed:—"The red man's love is as a sand-bank, now the hand-cuff, now the moon (a lovely present).":—

The proposed reform of the Legislative Councils and the Advisory Council.

At last there is going to be an end of all our misfortunes. The *Feringhi* proposes to increase the number of chairs in the *durbars* of the *Láts*. An Advisory Council is going to be established consisting of the Rajas and other great folk in order that the *Feringhi* rulers may hear, when they choose to hear, what those people may have to say, and then forget everything the next moment. What a nice trap the *Feringhi* has laid! A huge flood of loyalty will now, perhaps, sweep everything before it. Let the *Swadeshi* boys work at the oil mills and break stones in jails; let Lajpat Rai and Ajit Singh pine in their banishment in Burma; let the Punjab patriots, Hansraj, Amolokram and others rot in *hajat* on their sick beds; let the fire



of repression continue to burn in East Bengal, in Madras and in the North-West; let Pindi Das, Dinanath, Bhupendra Nath and other *Swadeshi* heroes go on undergoing the sufferings of imprisonment; let Bepin Chandra, Aravinda and other worthy sons of the Mother be seized by the *Feringhis* and put into the wooden frame to be sacrificed. These things are of no importance. We are asked to accept this mean gift with a smiling face, forgetting all those national insults and ignominies. The fools imagine that the people of India, so exasperated, still yearn for their favours. They perhaps think that they will still be able to purchase loyalty with this counterfeit coin in the already too high Indian market. The dunces do not realise that loyalty has been burnt to ashes in the fire of discontent which they have kindled in the country by their inhuman conduct. A few selfish and timid persons may be deceived by their delusions. People should shun the company of such men. We want to tell the *Feringhi* that he has raised a wail in every household in the country, and we will not accept the mockery of his kindness; we spurn it. The Indians would place themselves under social bar if they would accept a gift at his hands.

37. Remarking on the selection of Messrs. Gupta and Bilgrami as Members of the India Council the *Daily Hitavadi* [Calcutta] of the 30th August says that the present grievances of the people of India will not be remedied thereby or by the formation of an Advisory Council of Notables. The grievancees will not be removed until people are granted the Colonial self-Government or *Swaraj*.

DAILY HITAVADI,  
August 30th, 1907.

38. Referring to the proposed Advisory Council of Notables the *Bangavasi* [Calcutta] of the 31st August says:—Just as Lord Curzon fastened a noose around the neck of the native chiefs by organising his Imperial Cadet Corps, so is Lord Minto trying to bind the land-owners of this country in another way. It is only a political trap,—a weapon wherewith to serve a particular purpose.

BANGAVASI,  
August 31st, 1907.

39. Referring to the announcement about the appointment of Mr. K. G. Gupta and Syed Hussain Bilgrami to the India Council, the *Hitvarta* [Calcutta] of the 1st September says that it expects no good from the appointment of two Indians to the Secretary of State's Council, and that people will have to suffer oppression so long as they do not get *Swaraj*.

HITVARTA,  
Sept. 1st, 1907.

40. No doubt, says the marginally noted paper, the two Indian members will decorate the Secretary of State's Council, but what good will the two appointments do to this country? All the reforms in administration now-a-days are meant more for show than for any real work.

HINDI BANGAVASI  
Sept. 2nd, 1907.

41. The *Sandhya* [Calcutta] of the 30th August quotes the following passage which lately appeared in the *Civil and Military Gazette* of Lahore:—

SANDHYA,  
August 31st, 1907.

"The European ruling class is resolved to ally themselves governmentally with none but the Indian ruling class. However much the Indian servile class resents its continued subordination and clamours for admittance to dominant partnership, we cannot put a beggar on horse-back."—

And taking it as abuse directed against the Bengalis proceeds to deprecate the action of Government in refusing to prosecute this paper under section 153A. This is calculated to give rise to an undesirable impression in the popular mind that an offence for which a native is heavily punished is overlooked, when a European is guilty of it.

42. While acknowledging the value of the postal concessions lately announced, the *Daily Hitavadi* [Calcutta] of the 30th August suggests that as a ten-tolah letter is to be carried for one anna, it would not be too much to demand a three-tolah maximum in the case of half-anna letters. The new concessions are expected to benefit most the mercantile community which means the European community.

DAILY HITAVADI,  
August 30th, 1907.

Continuing the paper writes that the increased emoluments which the Government of India are reported to be about to grant to certain postal officials will benefit mainly highly-paid European postal officials. Whereas it is the



poor post-master in the mufassil village, made poorer still by the recent discontinuance of commissions on the sale of stamps, who deserve enhancement of pay most.

HITVARTA,  
Sept. 1st, 1907.

43. In the reduction of postage rates and the increase of salaries of Postmasters recently announced in the *India Gazette* the *Hitvarta* [Calcutta] of the 1st September sees the Europeans only being benefited by the measure.

BASUMATI,  
August 31st, 1907.

44. The *Basumati* [Calcutta] of the 31st August takes a suggestion lately made by a European correspondent in the columns of the *Pioneer* that the establishment of a separate High Court at Dacca is necessary in view of the present political situation in Eastern Bengal as only a forecast of what is soon likely to come to pass, and then proceeds in sarcastic vein to suggest that when this new High Court is established no native or independent Barrister Judges should be taken into it. Further the Eastern Bengal Government should occupy the position of the Privy Council in regard to this High Court and the prisons of the Province should be enlarged beforehand. The peace of death should in that case quickly come to reign in the new Province.

BIHAR BANDHU,  
August 31st, 1907.

45. While the officials in other parts of the country, says the *Bihar Bandhu* [Bankipur] of the 31st August are showing their spite and hatred against the *Swadeshi* movement, it is a relief to find the Lieutenant-Governor of the United Province trying to do something to improve the indigenous industries of the country. How far his efforts will be successful, it is not possible to say, but one thing is certain that they have diverted the attention of the people into a healthy channel and hence it is that no cry of unrest is being heard from that Province. Would that the rulers of other provinces had imitated Sir John Hewett's example, for in that case there would be no sign of discontent or agitation in the country. If the officials even now give up hunting after sedition or loyalty and act as Sir John Hewett has done, the mist of unrest that appears hanging over the country will be soon dissipated.

BHARAT MITRA,  
August 31st, 1907.

46. A correspondent of the *Bharat Mitra* [Calcutta] of the 31st August thanks the Collector of Darbhanga for his efficient management of the famine relief measures now closed in that district.

#### VI.—MISCELLANEOUS.

MARWARI BANDHU,  
August 28th, 1907.

47. The *Marwari Bandhu* [Calcutta] of the 28th August says that it thanked King Edward when it learnt that His Majesty had refused to contribute anything to the Clive Memorial Fund because of His Majesty's objection to patronize anything which was obnoxious to his Indian subjects, and it thanks him again on hearing that he has at last consented to subscribe to the memorial in as much as he has thereby set before as an example of patriotism and self-preservation. By his refusal the King had only given evidence of his possessing the nature of an Indian who always tries to put an obstacle in the way of any good thing which his countrymen have undertaken to do. By now consenting to subscribe, his true English character has been revealed, which is to support and patronize at any cost what is being done by his countrymen.

NAVASAKTI,  
August 31st, 1907.

48. The *Navasakti* [Calcutta] of the 31st August contains a letter (to be continued) from Babu B. C. Pal explaining the grounds of his refusal to give evidence in the *Bande Mataram* case.

BHARAT MITRA,  
August 31st, 1907.

49. The *Bharat Mitra* [Calcutta] of the 31st August, refers to Mr. Morley's reply regarding the release of Lala Lajput Rai and Ajit Singh, and says, that but for the warning note of the *Pioneer* which sees only reversion to the state of things immediately before the deportation of these men, should they be set at liberty, one could entertain some hope of their early discharge.



50. Under the head lines 'The *Englishman's* head has turned' the *Hitvarta* [Calcutta] or the 1st September has the following:—

HITVARTA,  
September 1st, 1907.

The newspaper. *Englishman*. Seeing some Indian representatives condemning the British rule in India before the meeting of the foreign socialists at Stuttgart in Germany, the enemy of England, the head of the *Englishman* paper is turned, since it is raving like a mad man and saying that what the self-made representatives said at the meeting is not at all true, since the Indians consider themselves very fortunate in being under the British rule. "Of all countries in the world India is the freest." "In India every man is free to worship, etc." "In India the people regulate their own social customs." Even "France and Germany would like to change places with India."

No doubt the condemnation of his own countrymen by the socialists has turned the *Englishman's* head. It is only the other day that the paper suggested that the Government should warn the community at Uttarpara which had excommunicated one of its members for his anti-swadeshi tendencies and have recourse to legislation for penalising such excommunications. Did the *Englishman* raise its voice against the 'Age of Consent Bill' during the Viceroyalty of Lord Elgin? Did not Government interfere with the social organization of the Hindus by passing this measure? Has not the Government interfered by means of legislation with the religious practices of the people such as the Sati and offering of children at Gungasagar. A custom may be good or bad, and the power to change it should rest with the people. The Government can only help the people to understand the evil consequences of obnoxious customs by giving them a liberal education and not by passing laws. What has the *Englishman* to say in reply to this? No one should ever think that Government is not making Christian converts of us by force on account of their liberality, but they are not doing so for fear of losing India.

The *Englishmen* had some idea of what it is to interfere with the religion of the Indians during the Mutiny of 1857. Is it not madness to call the people who are crying for food, whose arts and industries have been destroyed, who are falling victims to famine and plague and who cannot improve their own condition on account of Government's injustice and oppression, as men happy and unwilling to change places with the Germans. Say what the *Englishman* may to the contrary there is no doubt that a true picture of India was drawn before the meeting at Stuttgart.

51. Referring to the controversy raging over the question as to who should be elected the President of the next National Congress to be held at Nagpur, the majority being in favour of Mr. Bal Gangadhar Tilak, the *Hitvarta* [Calcutta] of the 1st September would, without being a party to the controversy, suggest that he who would support the *swarajya*, the *swadeshi* agitation and the boycott should alone be appointed to preside over the Congress.

HITVARTA,  
September 1st, 1907.

52. The marginally-noted paper also supports the candidature of Mr. Tilak, as the appointment of the latter in its opinion would drive away the weakness from peoples' mind, as Mr. Tilak is strong and clever and is a man of courage.

MARWARI BUNDEY,  
August 28th, 1907

53. The *Sri Sri Vishnu Prya O Ananda Bazar Patrika* [Calcutta] of the 29th August dissociates itself from every political party, whether moderate or extremist, saying that the English will not be moved either by petitioning and praying or by empty threats.

SRI SRI SRI VISHNU  
PRYA—O—ANANDA  
BAZAR PATRIKA,  
August 29th, 1907

The present condition of the country. The vast population of India will not be moved by the few self-proclaiming men, and it is not time enough for creating a social union by mere use of words. Living as they do remote from towns the mass of the population is quite backward. The people will not be either able or ready to accept the preaching of *swaraj* by the patriotic leaders.

The right thing to take up at present therefore is to create village-centres for the improvement of agriculture and commerce, education and art, as well as for physical and mental culture. In this respect proper caution ought to be taken so that we may not come into collision with the zemindar or the police, but rather on the contrary obtain their help or sympathy. Thus only the condition of the country may be effectively changed.



SANDHYA,  
August 29th, 1907.

54. The *Sandhya* [Calcutta] of the 29th August has the following in an article headed "*Sri Sri Janmastami*":—

The *Janmastami* day.

Something new has come in our midst and therefore our *Janmastami* has turned out to be a true thing. As *Sri Krishna* was born in *Kansa's* prison house, so in the midst of quarrels and misfortunes like Bengal Partition, Fullerian tyranny, intrigues of a Nawab, *Swadeshi*, Boycott, party spirit and other undesirable incidents, the new Being has come. It must be kept at a safe distance from *Feringhi* influence as *Sri Krishna* was placed in *Gokul*. Then the darkness caused by foreign infatuation will be dispelled, the *Feringhi's* pride will be curbed and finally the tyrant *Kansa* will be killed. That day is the true *Janmastami* day on which the Supreme Being manifests himself to emancipate the virtuous and exterminate the wrong-doers. Believe us, that Being has come. It is the unexpected that always happens and contrary to what the sceptic may say, the little crushes the great, a mere cowherd (*Sri Krishna*) killed the mighty giant *Kansa*.

NAVABAKTI,  
August 30th, 1907.

55. The *Navasakti* [Calcutta] of the 30th August writes that even

Wrong-doing by a ruling power  
and its effect.

tyrannical ruling powers rule according to the law; without resorting to this trick they cannot commit oppression. This is probably why

Mr. Kingsford asked counsel for Bhupendra Nath if he wished in supporting Bhupendra to rely on ethics. This implies that the laws of the English are not based on the firm foundation of morals. The laws of the English do not shrink from punishing one whose actions will be supported by moral considerations.

The English may act illegally in ever so many ways but they are always eager to prove as true the great falsehood that their rule is based on law. If they can say that their rule has ceased now to be guided by the law, they will injure themselves most. It is the rulers themselves who will then be bringing on anarchy and anarchy is a condition which does less harm to the ruled than to the rulers. In an anarchical country the subjects come to have faith in their own strength and become efficient in the use thereof and so they realise that it is from them that the ruling power ultimately derives its power. The subjects are always gainers when wrong triumph in the courts of justice: they then realise that the law which makes things convenient for a particular individual or class of individuals is not a law at all; that the seats of justice are not what they profess to be and that the dispensers of justice are eager only to do the wrong thing.

HITAVADI,  
August 30th, 1907.

56. The *Hitavadi* [Calcutta] of the 30th August publishes a cartoon in

A cartoon.

which a lion with its gaping mouth is represented as having all but swallowed a figure named Nepal

which, in its turn, is shown as hurling headlong by the feet a figure denominated "Boycott" and "National Agitation." The letter press runs as follows:—

*Nepal*. Away with you, boycott and national agitation, or I shall at once rend you in twain.

*Swadeshi*. As for myself I am to get away, but take care yourself. Don't you see where you are? You are all but swallowed.

SANDHYA,  
August 30th, 1907.

57. Referring to the statement in an Anglo-Indian newspaper to the effect

The *Sandhya's* advice to its  
countrymen.

that, in the scuffle with the Police at Lall Bazar on the day on which the prosecution of the *Bande Mataram* newspaper was going on in the Police

Court, the boys struck a European policeman with shoes, the *Sandhya* [Calcutta] of the 30th August says that such scenes of which only a beginning has been made, must occur oftener in future and the *Feringhi* must be given richer repasts than mere beating with shoes. The writer asks his countrymen to have in store materials sufficient for future use. The *Feringhi* guest must be sumptuously fed, or he will not be satisfied.

SANDHYA,  
August 31st, 1907.

58. With reference to the suggestion made lately by the *Englishman*

The *Englishman's* remedy for  
the situation.

newspaper that certain leaders of the agitation in the two Bengals should be deported if the present political situation in those two Provinces is to be

improved, the *Sandhya* [Calcutta] of the 31st August writes:—

Fine, fine, but all this is for the blacks, for us. But what for the white, what for the brown, rough-skinned naked *Feringhis*, what will be the lot of the



earth-coloured *Feringhi*, of the *Feringhi* who is the fruit of the *pratilom* and the *paisach* marriage (the *pratilom* marriage is a union in which the wife is always of a higher caste than the husband and the *paisach* marriage is the ravishment of a girl by her lover) ? We hear that when the country is freed from all thorns, *Feringhi* Newman of the Englishman will probably be Nawab of Bengal, will remain sitting on a seat on the Monument. But joking apart, cannot anybody teach this monkey a lesson ? Is there no such son of a father in Calcutta ? We knew that they who were the sons of servant-maid would be

A character in the *Mahabharat*.

quietly disposed like *Bidur*\* and others for example. But as with the *Feringhi* race everything is in the wrong way, so while the 16-anna *Feringhi* is rather quiet and peaceable, this four pice *Feringhi* who may be compared to the nickel anna is by his barkings busy proclaiming himself.

We have with our eye on the rulers of the land said many times, and we say it again, that unless these four pice *Feringhi* newspaper-wallas hold their tongue, the use of forcible and impolite language by the blacks which is but another manner for sedition will by no means cease. Why do men who are not fit even to blow the pipe for us, don the garb of editors and give themselves airs. It is this simple thing which we cannot understand.

59. The *Sandhya* [Calcutta] of the 31st August writes:—

The recent affray at Lall-Bazar and the lad Sushil.

Every body who saw Sushil's heroic conduct of the affray at Lall-Bazar was amazed. Sushil, when he saw a red-faced *daroga* assaulting a number of people without any provocation, stepped into the fray and in so doing got assaulted. There was no escaping him then. He struck only with an umbrella. Sushil is a youth of 15, whereas the red-faced one was a huge and heavy fellow. But Sushil's zest was a thing to see. Repeatedly did he give little jumps and strike with the umbrella. The red-faced fellow was thoroughly worsted by the strokes of the boy's umbrella and had to go to Hospital. Let no body get frightened by the big show the *Feringhi* fellows make. Inside them it is all straw and Sushil dragged it out and smashed up their showy exterior.

*SANDHYA*,  
August 31st, 1907.

A gentleman waited on the Commissioner of Police to get Sushil released. He was addressed by the Commissioner thus:—Babu, talk of letting this lad go, he kept dancing on all sides of Inspector Huey and plying his umbrella upon him and not one of his strokes missed. And see now the pass Inspector Huey has come to. Bravo! Sushil, may all lads learn your way of giving little jumps. To hear of what Sushil did fills us with no end of joy. His little jumps make the *Feringhi* call out "father" (i.e., cry out for help).

But the demon in Hindu mythology who brings about an eclipse of the moon by swallowing up the planet is at work in the case of Sushil. Satish Babu of the National College is unwilling to allow Sushil to come to any meeting, and does not like that he should receive any medal. Satish Babu has brought forward the excuse that as many lads escaped at the time of the affray Sushil ought not to be given a medal. If he is to be given a medal, then those who escaped should also be tarred and feathered, so to speak. But fie upon Satish Babu's good sense. If the boys did escape, they did well; is it a very small thing either that unarmed and helpless as they were they could cry out *Bande Mataram* before they escaped ? The truth is that Satish Babu and secretly many others of the National College as well are quite stiff with fear.

*Rahu* may devour the full moon (alluding to an idea in Hindu mythology) but who has the power to devour Sushil Chandra ? Sushil, the Mother looks up to you, may you wax day after day like the moon and brighten up the Mother's sorrowful face.

Forget not, brethren, those little jumps of Sushil at Lall-Bazar. Make the *Feringhi* call out "father" (i.e., cry for help).

60. Referring to the interpretation of the word *Swarajya* given by Jus-

*Swarajya* ; what it means.

tices Mitra and Fletcher in their judgment in the Khulna case, the *Bihar Bandu* [Bankipur] of the 31st

August agrees with the view held by the Judges and hopes that no officers in future would harass any one by bringing a charge of sedition against him for pronouncing the word *Swarajya*. The paper would like to have an authoritative

*BIHAR BANDHU*,  
August 31st, 1907.



BHARAT MITRA,  
August 31st, 1907.

interpretation of the words "*Bande Matram*" also which, though they mean, "I salute the mother," irritate many a European to hear them pronounced.

61. The *Bharat Mitra* [Calcutta] of the 31st August contains the Hindi version of Mr. Arnold Dulton M. P.'s letter to India in which he discusses the question of

the present unrest in this country, quoting facts and figures from Digby's book, "*Prosperous India*" and concludes by suggesting that a Parliamentary Committee should be appointed to examine the question.

62. The *Navayug* [Calcutta] of the 31st August writes:—

NAVAYUG,  
August 31st, 1907.

How the situation should be  
faced by Government.

Englishmen, know for certain that the Indian people know His Majesty King Edward for their real Emperor. If you have any doubts on this score, Englishmen, you are mistaken. Your Indian Secretary of State holds out personal rule to the Indians as a threat. But we can say with confidence that the Indians prefer in every way the direct rule of King Edward, or of some member of his family residing in India as a genuine Emperor, to the rule of your crooked politicians. The policy of your politicians, the Indians have probably come to understand well. It is insanity to have faith in the rule of men who boasting of their education say that language was created to enable men to conceal their thoughts. You are accustomed to say that India is not fit for self-government. Very good, we do not want self-government. You, on your part should place India under the direct rule of the sovereign, instead of under the rule of your politicians; and India will accept that rule with bowed head. India is a big country. Make a Member of your Royal family absolute sovereign of it, do away with your councils, remove your Curzons, Mintos, and Fullers, give the sovereign the authority to choose his own ministers and officers, and if such a sovereign commits oppression, the people of India would submit to it with bowed head. We can put up with the shaft of a Ram, but we cannot tolerate the grimaces of a Hanuman (Ram's monkey-general). It is intolerable that even your District Superintendents of Police should become sovereigns and tyrannise over us. The spread of mass education amongst you has enabled many lads of inferior birth in your country to become rulers of India, who in their acts display their own inferiority.

Can you say that the Indians will without protesting put up with your conduct when having disarmed them and having found that they are weak and stricken for food, you provide for a repressive ruling policy over them? Your prowess, your fire-arms and the rigour of your prisons may keep them for the present from taking remedial measures, but can we say that if the severity of your rule goes on increasing to the utmost limit, their hate and vindictiveness will all be converted into contentment? Will it rather not be that the memory of that vexation, hate and revengefulness will pass on and extend from one generation to the next? Will not a lifeless creature whenever life comes back to it in any degree prepare itself for remedial action? We implore the rulers of India even yet to pause and not to let such a golden empire as they now possess go to rack and ruin because of what a number of selfish, mean and despicable newspapers say. Let them remember that all the mischief which has yet happened in England has arisen from the excitable language used by a number of self-willed, hypocritical and lying newspapers. Let them also remember that America is now separate from England, because there was a number of these mischievous newspapers at the bottom of the movement for American independence. And let them further remember that it was at the instigation of a number of short-sighted newspapers that England lost men and treasure in the Transvaal War. What we say is that if you can add to your present severity sufficiently to stamp out the Indian population outright, then alone will you be gainers by a policy of persistence in severity. Otherwise, unless severity is changed for mildness and conciliation, it bodes no good either for you or for India. We say that India is not yet fit for self-government. That things cannot go on, unless we remain under your superintendence, Englishmen, this is not unknown to the far-sighted amongst our countrymen, whatever may be the view of those who are short-sighted. You have nothing to be afraid of in the boycott, although for the present your exports may dwindle. Englishmen, you have



no cause for alarm if the Indians get wealthy by establishing industries of their own on an extended scale. Instead of cotton-goods you will be able to sell iron and steel goods. Englishmen, a little consideration will show you of how much assistance to your small island India will be, if remaining under your superior authority, she gets good treatment from you. Governance is not work to be done blindly. It requires knowledge and thought. It cannot proceed if the time is spent in picnics in Simla and in the enjoyment of royal ease in the metropolis. The work of governance may be likened to playing billiards where one has to proceed with the greatest amount of self-control. "Hit hard and wait for the result" will not do.

63. The *Navayug* [Calcutta] of the 31st August writes that bare perusal of the *Yugantar* will prove many of the writers in it to be men serious in thought, fearless in outspokenness

NAVAYUG,  
August 31st, 1907.

The *Yugantar*.

and possessed of a command of language. But one has nevertheless to admit most sorrowfully that in most cases the paper shows lack of self-restraint. Its logic is deserving of all praise, but what is theoretically sound may become unsound when taken with specific conditions. It is not possible for the people of India to grasp the genuine significance of the arguments with which the *Yugantar* has been accustomed to support its opinions. India is now a cremation ground and her people are dead people. A physician however able, cannot restore the dead to life. It is rank lunacy to try to rouse by preaching liberty in the newspapers a nation which has been under subjection for seven hundred years, which for seven hundred years has been accustomed to bear, without protest, the yoke of foreign rulers no matter whether such yoke has been easy or intolerable, which has been used to consider that it gained its highest aim in life when it succeeded in gaining official preferment in exchange for marrying, in violation of its religious usages, its females into foreign royal families, which did not shrink from seeking the assistance of a number of foreign merchants when it found that it could not, unaided, depose a native ruler, and which looks upon service under the English as the highest aim in life, and upon knowledge of English as the only knowledge.

The *Yugantar's* idea is that the race will be roused if injustice and oppression increase. But the race which is roused by oppression is differently constituted from the Indian race; such races have a sense of self-respect, and they have different aims in life from what Indians have. It is a mistake therefore on the part of the *Yugantar* to sacrifice itself and so seek to rouse this race. This race is not a race which can be roused. This dying race cannot be roused so easily and so soon. A people who have been from birth cowards, liars, and flatterers cannot be reformed in the course of a single generation. To expect that the sight of ten men meeting death with a smile will encourage ten others to do the same is vain in India, for India is not a country to which the examples of history apply. What the Indian patient now stands in need of is food so that the water in his veins may become blood. The idea that without freedom no people can make progress may be met with the idea that without national progress freedom is an impossible ideal. This people will take a long time yet to rise. Their progress must be slow if it is to be continuous, otherwise a setback only will result. This does not imply that making speeches and writing in the newspapers should be discontinued. Rather they should go on, but only with a due regard to what the capacities of the people are.

64. The *Marwari Bundhu* [Calcutta] of the 1st September has the following under the heading "What will be the result?"

MARWARI BUNDHU,  
Sept. 1st, 1907.

The *Swadeshi* agitation has been in the country for these two years.

What will be the consequences? During this brief interval we have been able to know who are our friends and enemies, who are our well-wishers and who our ill-wishers, who are noble and who are mean, and lastly who are grateful to us and who are not. The agitation has been an eye-sore to the Government and it is for this reason that they are having recourse to measures which only excite laughter. The result is that the agitation is gaining strength the more the Government tries to suppress it. From the proceedings of Government it appears that it is not at all anxious to restore peace in the country. While such is the attitude of the Government, the Anglo-Indian papers on the other hand, are only vomiting poison, and this is what



has called forth the letter of the Lord Bishop of Lahore recently published in the *Civil and Military Gazette*; but such letters can do little good so long as the papers are left free to say what they like until at last the party whom they abuse use their hands, in reply to the tongues used by the former.

The present discontent in the country is admitted on all hands, but the measures adopted to remove them are neither just nor as required by the times. Even a dog would not approach you if you call it with a piece of bread in one hand and a stick in the other.

The paper then comments on the dilatariness of the trial at Rawalpindi and refusal to grant bail to respectable people, when even murderers are sometimes let off on bail, and then continues:—There is a limit to even patient suffering, as there is to high-handedness. What could be a greater pain and suffering to an accused person who has not been allowed to attend on his son during his serious illness to which he succumbed for want of treatment and nursing by his father. Is it not showing disrespect to the late Queen's Proclamation to slander the Arya Samaj after deporting Lajput Rai. Although the Christian preachers always speak ill of the Hindu and Muhammadan religions, the open manner in which the religion of the Indians specially the Hindus, is being allowed to be slandered was never dreamt of by the people before. The banishment of Dhaniram from Abbotabad is a clear illustration of the above fact. After relating the incidents connected with the expulsion, the paper goes on:—"the Respectable Musalmans were ready to compromise but they were not listened to. How much the missionaries have slandered our gods by means of pamphlets, like "Rampariksha", "Krishnapariksha", "Ganeshpariksha," etc., is beyond description. What has the Government done so far to stop it? When Dhaniram had to quit his home for a year on the representation of some unknown Musalmans, who can say he may not have to live in banishment for ever on a similar representation? The Deputy Commissioner has himself admitted that the charge against Lala Dhaniram was not sustainable; still the Lala was expelled, because a few mischievous Musalmans would be satisfied. Does not this prove that the banishment of a banker for fear of a free-booter is good. Has the Punjab Government ever reflected what the consequences of all this would be?

Looking to the state of things on our own side of the country, we find new sensations cropping up every day. In Bengal, "Fuller, Hare or Fraser" all are alike. No matter if cases of theft, robbery or murder are not detected; but no sooner a gentleman gets up to address a meeting than the police appears at the scene with pencil and paper to take down what is being said. What a curious spectacle? One of the editors of the *Yaguntar* is in Jail, and there are preparations for another going there. If Mr. Arvind Ghosh could obtain a riding certificate, perhaps Mr. Kingsford would be his subordinate to-day, and the policemen who went to arrest him would have shrunk (*lit* spoilt their pantaloons) in fear, if he had only stared at them with an angry look. Good fortune is in store for India, and hence he had not the fetters of slavery round his feet. Sir Andrew Fraser, the nominal ruler of Bengal, has not remained satisfied with the searching of the *Bande Mataram* office. People would be surprised to know the reason for these searches. It is suspected that the Indians are trying to call in some other power (to replace the English). The search is conducted with the view to obtain writings which would enable Government to prosecute their authors. The first reason is perhaps without any foundation and the second has very likely led to the arrest of Messrs. Arvind Ghosh and Hemendra Nath Bagchi. The *Bande Mataram* office has been searched for a second time and the printer has been arrested.

In East Bengal Sir L. Hare was not satisfied with breaking up the Conference. The *Charumihir* office has been searched, and Dr. Tarak Nath Bal is to be prosecuted under the *Badmashi* section of the Criminal Procedure Code. We do not know what the result would be.

The paper then refers to the prosecution of the editor of the *Hari Kishore* of Yawatmal in Berar under section 124A of Criminal Procedure Code, the judgment in the Coconada case in which an innocent boy was beaten by the European Doctor, the threat administered in his private chamber by the Magistrate of Nasick to Babu Sushil Khare and the warning conveyed by the Magistrate of Allahabad to Anand Prasad Ghazipuri, the



editor of *Rastriyaftar*. Our object in calling attention to these matters is to show that Government is suspecting fear where there is none (lit. taking off its socks where there is no water). Have Mr. Morley and Lord Minto ever considered what the result of all this would be?

The condition of the Government at present is like that of the man who had two sons, one well-behaved and peace-loving, while the other wicked and mischievous. This son of his used to visit the temple of goddess Sitla (small-pox) and do all sorts of mischief. The goddess being annoyed threatened calamity to the good son, if the father failed to restrain the wicked one from doing mischief. The Anglo-Indian papers are making unjust attacks on the Indians, and Government, instead of restraining the former, is oppressing the latter and their leaders. The result of prosecuting the Indian papers proves to be quite the reverse of that expected by Government.

65. The *Yugantar* [Calcutta] of the 2nd September writes:—

YUGANTAR,  
September 2nd, 1907.

The place of Bengalis in the emancipation movement.

To-day it is the age of the new system. The lolling tongue of political revolution is to-day bursting forth like a flame on this cremation-ground. In the last quarter of the night from near the fire on the cremation-ground, the life-energies of the great ascetic Tuka, Ramdas, Sankar, Gossain Bhattacharyya [a tantric *yogi* who had attained perfection and who in the age of the twelve Bhuiyas (chieftains) was the royal preceptor of Chand Rai and Kedar Rai in Vikrampur, and was engaged in warfare for the sake of independence] and of others are uttering *mantras* (incantations). And listening to those *mantras*, a good many new devotees are going and entering on the religious mendicant's life in the name of the Mother, and having become conquerors of death by touching the feet of Karali (a name of the goddess Kali) are acquiring perfection, in expectation of battle. It is only the beginning of that new *Kurukshetra*. But we Bengalis through the ordinance of Providence have to-day come to occupy the seat of *mantra-guru* (spiritual preceptor) at this awakening. It is to us that the Marathas who created Maharashtra, the Sikhs who created the Khalsa, and the Biharis, born of the Amar Singhs, and the Kumar Singhs of the Sepoy Revolt look up to-day—the new truths of Revolution they will learn from the would-be heroic Bengali community of this age. On a new field of Plassey, the Bengali will write out those truths with the point of the sword in the blood of the enemy.

\* \* \* \* \*

Why have the Bengalis—the Bengalis who were without strength and who were only too intelligent—come to occupy the position of the *gurus* (preceptors) in India?

Along with the offer of the Nawab's throne of Bengal, the Bengali Bhabanando, Mir Jafar, Umi Chand, with their own hands offered the empire of India to the *mlechha* enemies of the country. It seems as if to-day at this new *Kurukshetra* of the East and the West, the sons of the twelve divisions of Bengal in bands will expiate that sin by laughing at death. The Bengalis have caused the Peacock throne of Delhi to be without an occupant and it is the same Bengalis who will buy that imperial throne with their hearts' blood for the future Emperor of the Orient: this it is what Providence has ordained.

\* \* \* \* \*

It is easy to conceive what amount of cool-headedness is required in this day of frenzy in him who is ordained by Providence to bring about a change in India's wheel of destiny and to create a new Maharashtra. As on the one hand people will have to be roused to frenzy by imparting to them a love of country and by setting them the loftiest examples of renunciation, so on the other the fatal shaft which killed Ravan will have to be prepared in secrecy, behind the eyes of the enemy. The duties of a preceptor are difficult indeed. If it be necessary to stir up the ocean of revolution in order to gain possession of the Arya Raj Laxmi (the goddess of royal prosperity), then unless every little thing necessary therefor be collected and every trifling thing necessary to be done in connexion therewith be well-done and exemplified, India, an infant with little knowledge of the ways of revolution, will not learn them.



Arabinda and Bhupendranath are to-day teaching Maharashtra, the Punjab, Madras and Guzerat, the great lesson of disregarding self-interest; and perhaps a few days hence, the self-sacrifice of Chapekar even will dye with blood the dark-green fields of Bengal. So much for one aspect of revolution—that of instruction in the *mantras*.

It has another aspect also. If the bursting forth of the might of Arya depends on revolution, then it will not do only to fill men with a frenzy and instruct them in truths. It is the Bengalis, the preceptors of India, the new Tantrics, who will have to show the example by making a beginning with that revolution also. In this matter, the intelligence and the activity of the Bengalis going beyond the limits of Bengal will penetrate into the inaccessible hills, forests and caves of Arya-varta, and build bee-hives there. It is the next step after the instruction in the *mantra*. And it is in the rocky undulating valleys of Bihar, in the great forests of Bengal rendered difficult of access by marshes and difficult of communication by trees, and in the inaccessible mountain ranges like the Sahyadri in Maharashtra and the Central Provinces, that the things necessary for this endeavour are most easily available. It is the Bengalis who have been brought up in the bed of idleness, of flowery softness and of luxury and of wantonness who will have to make of their easily tired bodies a weapon powerful enough to bring on a cataclysm fire-pointed and double-edged like the thunder-bolt, and by that means achieve this almost impossible task. The other races of India may look expectantly to others for aid and await a favourable opportunity, for they at sometimes or other, repaid the Mother's debt in part by laying the golden foundations of isolated Hindu States in India. But the Bengalis in order that they may both pay back the Mother's debt and wipe away the indelible disgrace for which they have themselves to thank will have to make a great and famous history of the future. The Bengalis are the new actors on the world's stage: the warm thick blood in their veins, the understanding, sharp as the razor and clear as lightning in their brains and the muscles in their arms have not been used for these three hundred years: unless they are expended freely and without stint the goddess of war will not prove favourable. That is why we say that there is no harm in becoming frenzied with excitement, but that there should be no disregarding the ultimate consequences and making slips on that aspect of the question which really matters. Instruction in the *mantra* and the practise of it are so related mutually that it is only the nourishing of the one that makes the maturing of the other possible. It is only when the two streams of knowledge and work combine with a feeling of *bhakti* (attachment) that they will cross the river of true emancipation and build a god out of the ashes of a funeral pyre.

YUGANTAR,  
September 2nd, 1907.

A war-song.

66. 'The *Yugantar* [Calcutta] of the 2nd September publishes the following war-song:—

Hasten, hasten to the field of battle, loudly sing the song of victory in war,  
Listen, Mother India calls (you) to save distressed *dharma*.  
Say, who will care for life,  
When Mothers and wives are in danger?  
Prepare for battle, all of you.  
Hark! repeatedly does the war-trumpet sound,  
Come, we shall lay down our lives in battle;  
Victory to Mother India, Victory to Mother Kali,  
Inglorious pleasures become (you),  
When towns and villages are burnt down by the enemy?  
Do the wife's arms become the breast on which are imprinted the Englishmen's feet?  
Is the keen sword to remain sheathed,  
When the Indians are sorely humiliated?  
(Prepare for battle, &c).  
Never will we turn our backs in battle,  
Never will we be prisoners in the enemy's hands;  
Whatever our fate, we fear not.  
We make no alliance with unrighteousness.  
Never, never, will we remain  
Slave of the *Feringhi*.  
Either death or victory in face-to-face battle.  
(Prepare for battle, &c).



Go, go to the field of battle,  
 We will penetrate the enemy's forces.  
 In the sacred and eternal land of Aryavarta,  
 We will leave no trace of the enemy.  
 We will bathe in the enemy's blood,  
 And with it dye Hindusthan.  
 (Prepare for battle, &c.)

67. The *Yugantar* [Calcutta] of the 2nd September contains the following:—

YUGANTAR,  
 September 2nd, 1907.

*The rise of the popular power.*

After the establishment of Musalman rule, five great powers awoke in India—the Rajput power, the Pathan power, the Moghul power, the Maharastra power and the Sikh power. All these powers have now become matters of past history, having played their respective parts on the eventful Indian stage.

Divers opinions prevail as to the cause of the downfall of these powers, but there is one main cause which should be considered by us. That cause is the weakness of the popular power. At several times attempts have been made in India to rouse the popular power in some parts of the country, but never was there a rising of the popular power over the whole land. However great may be the (ruling) power, it can never last long unless it is based on the power of the people. On many occasions a handful of men played with the destiny of India, acted arbitrarily for the fulfilment of their selfish ends and some even made over their country to the hands of foreigners. But the people in general had no voice in these things. If they had exercised a control, by their combined power, over the more momentous doings of the Government, then no one could do any great mischief to the country for the sake of paltry selfish ends.

Those who mention want of unity or mutual quarrel as the cause of India's downfall ought to remember that a well established system of government is not formed in a day. Looking over the past history of France, England and other countries we see that the peoples of those countries have to-day reached a haven through long years of quarrelling and fighting. Frictions lasting for long periods have gradually made the popular power strong and enabled it, at last, to form a well-organised system of Government. Those countries, moreover, were much smaller than India. Many frictions also occurred in India. But the difference is that while in England and other countries the people in general took part in the collisions and acquired power by raising rebellions against high-handed kings, in India such things never happened. The people of this country are quite indifferent to politics, and here most of the collisions were the result of the attempts made by a few powerful men to attain their own ends. Even the risings that have taken place for the good of the country have been the result of the endeavours of individuals. Like the rising of the Sikhs in the Punjab, though the popular power was awakened in part here and there, that power gradually lost its self-dependence and in every matter concerning the State became dependent upon one powerful man. The death of that man, accordingly, led to a division of the kingdom, and the popular power failed to develop itself. That is why no dominion became lasting in India. A study, however, of the history of India, of the eighteenth century will show that the Indians were making an attempt at rousing the popular power but that the English baffled the attempt and laid the foundation of their empire upon the ashes of the Moghul rule. If the English had not at this time interfered in the politics of India, then some day or other this power, like Japan, would have mastered western education and made itself an invincible power. To be under British rule is an unnatural state for India. And the seed of its destruction is contained in the awakening of that popular power, which, if it had developed itself, would have secured the permanence of Mahratta or Sikh rule.

Since the consolidation of British rule a serious political change has come over India. We have already said that most of the collisions during Muhammadan rule were the result of endeavours made by individuals. Formerly zamindars and the feudatory rajas possessed large powers. They were in a manner independent in internal matters of state. And it was not difficult for them to collect a following and rise against the king, if they so



willed. The English observed this and since the establishment of their own rule have done their best to deprive these men of their power. To-day the higher a man's head, the more burdened is it; the allied princes and the zamindars of the country are, indeed, so tightly entangled in the *nagpash* (a sort of noose used in battle to entangle an enemy) that they have not the power even to turn on their sides. In days gone by, it was a Pratap Singh who fought against Akbar, it was a Raj Singh who rose against the oppressions of *Ingrez* (probably a misprint for Aurangzeb), it was a Ranjit Singh who established the Sikh dominion, but now, however great the oppressions the English commit, it is the common people who will rise against it. That is why since the time of the Mutiny no one has even raised a finger against the oppressions of the English. It is the entire people who must now take that charge. And there are indications that this has commenced.

After slavery to the English for a century and a half, the wave of the new sentiment which has to-day, by the dispensation of Providence, made its appearance, has inspired every soul in the country with a new hope. So long we took our subjection for a natural condition. The nation which one day made the heavens resound with its cry of "*Sohaw*" (I am He) and established its identity with Brahma, in course of time of its own accord put round its feet the chain of subjection and looked upon the licking of the feet of the conqueror as its sole mission in life. The nation which one day knew the soul to be immortal and, accordingly, sneered at death as an imaginary thing, came at last to fear death so much that it considered life desirable even though subjected to no end of insults and harassments. This delusion, this self forgetfulness, made us worse than dogs.

The delusion has commenced to vanish to-day at a very auspicious moment. A new chapter will now commence in the history of India. India had one day heard the clanging of Pratap Singh's arms; the forests, mountains and deserts of India had one day trembled at the war cry of Sivaji; India had one day astonished the world by showing it the figure of Rani Lakshmi Bai in her warlike attitude. But the achievements she is going to show this time are quite new and were never known before.

The force that one day in a fierce aspect kindled the fire of revolution in France, tore asunder the ties of sovereignty and society which had lasted for centuries, and infused a new life, and, like the fierce *Chhinnamasta* (a headless form of the goddess Kali), cut off its own head, drank its own blood and danced, having by its terrible laughter made all Europe tremble, the time is coming when that force will rise up in India, too. India, too, must be shewn the play of that force which in Russia to-day has by its roar made the life of every oppressor full of alarm and uneasiness and which makes its appearance in every age and purifying the country with streams of blood washes away the accumulated wrong and injustice of centuries.

O Englishman! by defeating one Tipu Sultan or one Sher Singh, you have come to look upon yourself as all powerful. But you should bear in mind that this time it is not one Tipu Sultan or one Sher Singh, one Mysore or one Punjab (that you have to deal with). After the deep darkness of seven centuries and a half, a feeble ray of the light of a new life has fallen on the eye of the Indian. And that is why he is running to-day with one mind in search of that sweet life. What power do you possess to stop his course? The cataclysmic fire spreading over the deserts, mountains, forests, cities, villages and fields of India, which this vast mass of humanity will kindle will burn you up as an insect and will burn down to ashes your paradise-like metropolis, well-lighted theatre, pleasure house decked with flowers, and carefully protected forts. And then, when after the dawn of the long night of subjection, the sun of independence will slowly rise filling the heavens with its light, then under the open sky will be manifested the unforeseen figure of the Mother, decked with beautiful gems and ornaments, refulgent with the glory of power and knowledge and holding out her hands to confer boons on and give the assurance of protection to her devotees. That will be the day on which the Mother will bless her sons in the form of Rajajeswari (the Universal Queen).



68. The *Yugantar* [Calcutta] of the 2nd September writes:—

The case of the lad *Shushil*.

Can one become a hero by remaining inside the circumvallation and handling the shield and sword there? Or can one receive national education by the study of a number of worthless books? Among the thousands on thousands of students in Bengal who have heard of this affair of the National College lad, has not even one had the longing awakened in him to use the whip in return for this whipping?

Most surely such a longing has been awakened and this is something, however little, which one has gained by stirring out of the circumvallation. It is by this means that men will be trained up. In spite of all that the authorities of the National College may urge, many have been the half-asleep kind of *pandits* (scholars) who have been brought into being by the study of books alone; but a man has yet to be produced by that means. A few hot-headed reckless lads will be of greater service to the country than a number of cool *pandits* of the stale-rice type. It is this great country which is the book to receive national education from. An indistinct sound of pain is coming out of the heart of the country and will the auditory sense to hear that sound come only from the study of books? Will the keen longing to avenge the blood which is flowing freely from the bodies of the lads bursting under the strokes of the whip be born while remaining within the circumvallation?

Whether one will have to work from inside the circumvallation, or whether one will have to go out of it, is a question which has begun to be decided by practical tests. And the Mother sits with craned neck to see who passes this test successfully.

69. The *Daily Hitavadi* [Calcutta] of the 2nd September, remarking on the Anglo-Indian cant of British prestige, says

DAILY HITAVADI,  
September 2nd, 1907.

The ultimatum of British as follows:—  
prestige.

The Anglo-Indians best know the meaning of that prestige which does not become injured or affected by the ill name which injustice and oppression brings daily upon the officials, by the growing discontent of the people and even by the terror which is struck into their own hearts by the students shouting *Bande Mataram*.

We have sometimes told the people of India that this prestige was not due to the strength of English arms, which they nowhere showed; nor to their extensive wealth, since England has become rich by the draining away of India's wealth. The English are by no means superior to the Indians in point of religion or arts, so that the latter should be kept in awe. But it is to the show of justice which they made when they took possession of Bengal, that their prestige was due. This prestige remained so long unimpaired as the English followed an unbiased and just policy of Government.

To re-establish that prestige which is lost recourse should be had once more to justice and humanity.

70. Addressing Englishmen the *Hindi Bangavasi* [Calcutta] of the 2nd September says as follows:—

HINDI BANGAVASI,  
September 2nd, 1907.

The Englishman's mistakes.

We know you possess indomitable spirit. We know that you are ever proud of your self-importance. We know you possess unconquerable strength and we know you are very skilful in war, both by land and sea; but, notwithstanding, you are not free from mistakes. Of course to err is human, but every individual mistake of yours is enough to spell ruin to the empire and to shake your throne to its foundation; a mistake in the beginning always ends in disaster, you committed these mistakes before in the very beginning of your rule in India. What a terrible mistake was it to send Lord Dalhousie as Governor-General of this country? Was not the Sepoy Mutiny due to the fire which he had kindled in the shape of his policy of confiscation of other men's property. The very sepoys who established your kingdom in this country revolted against you. What was the reason for this revolt? Was it not interference with their religion?

After having established your kingdom by unlawful means, you have been telling us that you will not interfere with any one's religion, but you do not keep your own words. It is an impossible task for you. Why? Because you are a foreigner and hold a different belief. You therefore cannot understand the secret of our religious beliefs. Hence it is that you wanted to interfere with the religious beliefs of the sepoys by your cartridge measure. The



sepoys had arms and were brave. Seeing their religion attacked, they turned the arms which you gave them for destroying your enemies on yourself. When you saw that you had to suffer at the hands of the sepoys simply because they had arms you decided to disarm the people of this country. If you had understood the real cause of the Mutiny you would, instead of having recourse to an Arms Act, enquired more closely into the cause of that terrible calamity. By disarming the people you have no doubt become secure from their physical attacks, but have you got the power of extinguishing the fire which is burning in their hearts?

O Englishmen! your troubles are always due to your own mistakes.

We have repeatedly told you that we have committed no offence against you by organizing the *Swadeshi* movement. People have pledged themselves to it as a religious duty; but many of your officials have tried to dissuade people from joining this movement and accepting foreign articles. Is this the duty of the officials? Is not the mistake of some of your officials still working havoc in the country?

Open your eyes and see. The spirit is abroad. The whole country is infused by it. Send here the wisest men, if any, in your country, so that they may come and restore good government removing the evil one and having atoned for past sins remove the blot off you.

SANDHYA,  
September 2nd, 1907.

71. The *Sandhya* [Calcutta] of the 2nd September has the following:—

The *Feringhi's* loose knot. The *Feringhi* has made us completely helpless in a thousand different ways. The Arms Act has rendered us incapable of defending ourselves against thieves and wild animals. We must pass the examinations of the *Feringhi's* *Golamkhana* (the Hall of Slavery), or we cannot qualify ourselves for any learned profession. We must deposit our money in the *Feringhi's* bank, or we cannot rest contented. There are people having much pretensions to wisdom but lacking foresight, who say, what is the good of crying *Swaraj*, seeing that the *Feringhi* has struck his roots deep into the soil of this country? The *Feringhi* no doubt thinks that he has bound us hand and foot, but such is the inscrutable nature of Providence that the strongest knot sometimes proves the easiest to unloose. This knot of the *Feringhi* with which he has bound us appears the strongest from outside, but looked at from the inside it is not so. The truth is that our bondage is due to our own ignorance. We are being punished with our own weapons. Our political leaders do not realise the situation and hence give us foolish advice. They forget that we have only to throw away the *Feringhi* to free ourselves from our chains. With that object in view we have resolved to establish arbitration courts and national schools. We have begun to realise that we ought not to fill our cash-boxes with worthless promissory notes; for we know that if there be a revolt we must come to grief with the notes in our possession. Even though we should be obliged to serve the *Feringhi*, we should not forget our country's cause. The administration of the country must become difficult in proportion as our ideas of self-help become more and more developed. The *Feringhi* is afraid lest these ideas should make headway into the Native Police force and into the Native Army, for in that case he will be perfectly non-plussed. Who can say that there is no possibility of such a danger? Really the *Feringhi's* adamant chains are not so strong as might be supposed.

SANDHYA,  
September 3rd, 1907.

Fear removed by actual experience.

72. The *Sandhya* [Calcutta] of the 3rd September contains the following:—

*The blunt kick from the leg swollen with elephantiasis.*

There was a naughty boy and he had a father whose leg was very much swollen with elephantiasis. The father used to hold out the threat to his boy saying: "Look here, darling, if you be naughty I shall let you have a kick from this my swollen leg, and a kick from this leg will finish you at once." For fear of a kick from his father's leg, weighing a good maund and a half, the boy used always to deport himself like a good boy. Days passed in this fashion for some time. One day, by accident, the boy proved himself very naughty, and the father not being able to restrain his anger gave him a kick with his



swollen leg. The boy found the kick rather comfortable and cried out " Ah, not a kick, but a bag of cotton-wool ". From that day forward, the boy came to rate his father's kick at its true worth, and shook off all fear of it.

It was similarly the fear of the kick from the *feringhi's* swollen leg which had so long kept the whole people of this country stiff. So long we shook to our very bones with the fear of the *feringhi*, with the fear that he would drag us to the thanah, detain us in *hajut*, send us to jail, and make us work at the oil-mill and break stones. It is this fear which has been the cause of the bondage of three hundred millions of us. With the object of destroying all our rights, freedom and manliness, the *feringhi* has, one by one, passed a good many inhuman laws and has told us at every step that whoever will not obey these laws will be sent to jail. And, in fact, anybody who disobeys these laws is immediately incarcerated. The incarceration of one person fills a thousand others with the fear of imprisonment and thus they, too, are caught in the snare of the *feringhi's* laws. It is possible to send a handful of men to jail, but it is not possible to imprison millions of men. The *feringhi* has not yet been able to build a prison capacious enough to hold them. The *feringhi* has not been able, it is true; but we ourselves, through fear of the *feringhi*, have in a manner got such a prison-house constructed. Through fear of bonds of a trifling nature, we three hundred millions of men have to-day come under a huge bondage of the *feringhi*, and all India has become a prison-house for us. Like prisoners in this large prison-house, we so long stood up or sat down to the bidding of the *feringhi*. The *feringhi* said: " You must not keep guns and pistols in your house ". We replied: " As it pleases you, *huzoor* ". The *feringhi* said: " You must deposit all your money with me ". We replied: " As it pleases you, *huzoor* ". The *feringhi* said: " Break up your looms and spindles; your cloths will be supplied from England. " We replied, " As it pleases you, *huzoor*. " In this manner in a thousand ways we have become the bought slaves of the *huzoor*. And now the *huzoor* gradually says:—" You must not go on with *swadeshi*, you must not cry *Bande Mataram*, you must not go out on the public streets in companies of five ". To-day the *huzoor* has come so far. To-morrow he will say perhaps:—" You must not lie down on the same bed with your wives; you must not breathe the air without paying a licence fee. " The people bore much in the past. But now some trouble has arisen in regard to these unreasonable demands of the *huzoor*. They see that the *huzoor*, who commenced with cotton wool, now wants them to bear the load of iron.

Every one is now smarting under the sense of the bondage in which he has been placed. There is only one way to remove this bondage. If any day we can rise above the fear of the *feringhi's* swollen leg, then only shall we be able to shake off our bondage. The way to salvation will not be cleared so long as we do not rise superior to the fear of jail. By fearing small bonds we have fallen into a big bondage. We must now give a twist in the contrary direction. If even now some of us can wear these small bonds on our face and neck, then that big bondage of our nation will be removed. The Providence, too, has been kind to us just now. By His will, Bhupendra Nath and other sons of the Mother have come to be imprisoned. It is by His will, also, the patriots and heroes in action like Bipin Chandra, Aravinda and others have set their feet on the path to prison in order to show their countrymen the way to emancipation. Even insignificant people like ourselves will have to follow these great men on the path to prison, sounding the drum of victory in the name of the Mother. To a subject people wishing for emancipation, jail is a holy place of pilgrimage. Many must, one by one, wend their way to this place of pilgrimage. In this manner the common people will get rid of their fear of the jail. They will then set their foot on a higher step of the ladder which leads to emancipation. Like the fear of imprisonment, they will then also shake off their fear of death. In the history of the world, no nation has up to this day been able to walk the path to freedom without first shaking itself free from the fear of bondage. To fulfil the wish of the Indians for freedom, the Almighty himself is to-day leading them by the hand through this tough ordeal. It is by following His signal that we shall face bondage and death with the cry of *Bande Matram* on our lips. Our bondage and death will make the



future generations of men and women of India the possessors of freedom and immortality.

SANDHYA,  
September 3rd, 1907.

73. The *Sandhya* [Calcutta] of the 3rd September writes:—

What a fine and previous intellect the *Feringhi* is gifted with! The *Feringhi* would have our submissive servility and our loyalty, but would at the same time, like the impotent Ayan

Warning to Englishmen.

Ghosh of the Hindu legends, extort these with the blows of the *lathi*. Those who are really powerful and manly are always forgiving and generous. The *Feringhis* are so many Ayan Ghoses pursuing the merry *Bande Mataram* singers with *lathis* in their hands. What a ridiculous exhibition! Along with their impotent rage, their pettiness manifest itself. They dare not approach the leaders, but like Putana, the female demon, are everywhere chewing the heads of mere boys. Susil has been flogged, other boys have been sent to jail and the same horrors have been repeated at Santipur, Comilla, Jamalpur and Barisal.

\* Cruel demons mentioned in Hindu mythology.

The barbarities of Hiranyakasipu\* and Kansa\* are to be re-enacted. But you *Feringhi*, we will teach you a very important lesson. Such is the

climate of India that no foreigner can live here indefinitely long. Here mad career and wild and unregulated course of action cannot last. Where are the mighty dynasties that once held sway in India? You *Feringhis* are but grass-hoppers. Your gambols excite our laughter. India is essentially a land of static calm; he that moves cannot have a resting place here. The Indians possess an unchangeable and staid temperament. A certain veneer of so-called refinement you have no doubt bestowed on our educated men; but, behold! it is fast disappearing under the chastening influence of the *Swadeshi* and *Bande Mataram*. If you have eyes to see, mark that our men are returning to their ancient fold. We therefore show you the thumb (as a mark of defiance) and say that your oppressions and persecutions will not affect us even so little as the bites of mosquitoes. We will triumph all along the line. You are beating a ball (a play-thing) into a lion, making heroes of boys by your persecutions and importing compactness and solidarity to the hitherto incoherent mass of the Bengalis. We pity you. If you have any sense of self-respect take heed now, or you are certain to be covered with disgrace.

SANDHYA,  
September 4th, 1907.

74. The *Sandhya* [Calcutta] of the 4th September writes:—

The *Sandhya's* buoyancy of spirit.

When we think of our going to jail, we cannot help laughing outright. We should know that some people must be crushed to death before life can return to us. There is life in death, and death in life as the saying goes. If you cannot act boldly and will try to save all, the whole nation will perish. The incarceration of beloved Bhupen, the flogging of that tender child, Susil, will awaken the country. The action of the butcher Kazi in giving two years to Basanta has been the means of applying the knife to the *Feringhis'* throat. If now Bepin Chandra, Arabinda and Manoranjan are punished, life will be infused into the inert frame of the country, otherwise the reverse must be the result. The country is bound to be awakened. A revolution is impending and we leap with joy and clap our hands in anticipation.

SANDHYA,

75. The *Sandhya* [Calcutta] of the 4th September writes:—

What the present unrest and repression will end in.

The butcher-Magistrate Kingsford is said to have remarked that he would put an end to all sedition even in a month's time. We have already stated that this Magistrate has become quite bloated and puffed up since punishing Bhupen, Sushil and Basanta. It is the gnat declaring to be but knee-deep waters in which very many elephants have foundered. Not to speak of you, all the *Feringhis* of the *Feringhi*-land might dash their heads against the ground and thereby make a river of blood flow, but still the flame of this new idea will not be quenched. We know what the worth is of the butcher-Magistrate. Ultimately when he returns to England he will have to go a-marketing, towel on his shoulder. Why then should you give yourself airs like these? Thanks to our evil *karma*, highly respectable gentlemen have to go and stand in the dock before luckless fellows like you. Indulge in brag now as much as you please, but our day has drawn nigh indeed.



Let none of you get afraid or quail, because a few are going to prison; know for certain that the *Feringhi* will very soon have to make himself scarce, bag and baggage; and it is that for which preparations are being made. We shall go to prison and the shaft shall penetrate into their hearts.

We see in prophetic vision what a fearful flame will be kindled. This flame will never die out. We go to prison—our work is probably ended. But a response has been called forth from the country, the *swadeshi kot* (jurisdiction) is being prepared. Those who are being trained up in this *kot* will set a going a terrific battlie which will break up the *Feringhi*.

Indulge in your brag these few days—he who will trample on you has grown up in *Gokul*. (An allusion to the story of the early life of Sri Krishna.)

#### URIYA PAPERS.

76. The *Garjatbasini* [Talcher] of the 17th August supports the application of those people of Angul who have prayed for a Higher English School at the head-quarters of that Gurjat State, which is now treated as a British district of importance. This legitimate prayer of the Angul people should be granted without any objection.

GARJATBASINI,  
August 17th, 1907.

77. Referring to the statement of the Secretary of State in Parliament that 1,060,067 Indians died of plague in the last six months, and the loud cries of "Shame" that resounded the corridors of the House of Commons, the *Utkaldipika* [Cuttack] of the 17th August observes that the loss of so many lives speaks strongly against the character of the British Government in India, and that it is the duty of that Government to take such measures as would relieve the plague-stricken Indians on the one hand and save them from an ignominious death on the other.

UTKALDIPIKA,  
August 17th, 1907.

78. Referring to the attachment of the Sadhana Press in Calcutta which printed the notorious *Yugantar*, whose editor was sentenced to undergo rigorous imprisonment for one year for writing seditious articles in that paper, as a sequel to the punishment of the editor, and the observations of the Criminal Bench of the High Court on the unjust attachment, the *Utkaldipika* [Cuttack] of the 17th August regrets that the Government which has retained the services of competent lawyers to advise it on legal matters should have condescended to adopt proceedings which could not be ratified by the highest law court in the land and lowered its prestige thereby.

UTKALDIPIKA,

79. The same paper regrets to point out that the road between Jajpur and Barun, which crosses the Burha and Kharsua rivers is in the worst condition imaginable on the fourth and the sixth mile. During the flood season the major portion of the road remains under water while boat service is rendered necessary on the two important causeways that are not at all fordable. The late floods have rendered the causeways worthless, so that no cart service is possible on the road. The road being an important one, attempt should be made to raise it generally above flood water level and to construct two strong bridges in the places of the existing causeways. It is the duty of the Cuttack District Board to pay immediate attention to the matter and to abolish the unjust imposition of ferry dues on passengers, who are made to pay for conveyance in boats across the flooded causeways. It is strange that the realisation of this unjust tax has not attracted the attention of the Jajpur Local Board.

The condition of the Jajpur. Barun road and the realisation of ferry tolls on causeways in that road.

80. Referring to the statement of the Secretary of State in the House of Commons that he is quite ignorant of the existence of the Red Pamphlet, which was circulated by the rowdy Muhammadans in Eastern Bengal with a view to incite their co-religionists to oppress the Hindus in that province in various ways, the same paper observes that the ignorance of the Secretary of State about a matter that has already been published in many papers in India and England leads to the inference that he is merely the spokesman of the Government officers in India and that he is unable to exercise his own

Mr. Morley on the Red Pamphlet in Eastern Bengal.

UTKALDIPIKA,



judgment. This want of discerning power in a great man like Mr. Morley is an apt illustration of the Indian proverb that "when ill luck prevails even gold is transformed into brass."

UTKALDIPKA.  
August 17th, 1907.

81. Referring to the speech of Lord Lamington, the late Governor of Bombay, in which it was stated that the spread of higher education in India had turned out a large number of educated Indians, who having no other

Lord Lamington on High Education in India.

occupation to beguile their hours have taken to the occupation of reviling the Government and spreading discontent and unrest throughout the country thereby, the same paper observes that an officer of Lord Lamington's position should not have uttered words, which simply imply the intention of adopting a backward policy on the part of Government. To govern the people by keeping them ignorant for ever is a policy, which may suit an uncivilised Government, but not the enlightened Government of India. If the number of educated Indians is large and Government cannot provide them with employments in its service, it is its obvious duty to utilize the surplus Indian talents in developing the resources of India and in improving the various industrial arts of the country. To educate the people and to keep them happy are the primary obligations by which the head of a body politic is bound to its constituent units. That Governors should be the exponents of backward and uncivilised principles is to be attributed only to the misfortune of the Indians.

UTKALDIPKA.

82. Referring to the rules for the exemption from assessment of improvements made at private expense in Government and temporarily settled estates, published in a recent issue of the *Calcutta*

Land improvement at private expense.

*Gazette*, the same paper draws the attention of the public to the letter of the Rev. Z. F. Griffin, reported in paragraph 78 of the weekly report ending the 27th July 1907, where it is clearly pointed out that though a particular zamindar improved one of his estates at great cost, the tenants to whom the lands in the estate were farmed out become the absolute possessors of the fields under the revision settlement much to the loss of the zamindar concerned. The gradual extension of the provisions of the Bengal Tenancy Act to Orissa has done great injury to the landed interest in that province, and this can only be rectified by the regular representation of that interest in the Bengal Legislative Council. The rules regarding improvements made at private expense are no doubt reasonable and they can be enforced in Orissa where the estates are generally temporarily settled. The rules refer to sections 30, 76, 77 and 178 of the Bengal Tenancy Act, of which only section 30 has been extended to Orissa. As the other sections have not been extended to Orissa, the landed interest in that province cannot have the benefit of those rules. Again, section 30 refers only to enhancement of rent by suit, whereas section 178, which refers to the acquisition of an occupancy right in land, and sections 76 and 77, which relate to improvements, have not been extended to Orissa. It is true that section 80, which relates to the registration of landlords' improvements has been extended to Orissa, but this is rarely known in that province and very few applications for registration have been received by the Collectors. This can only be due to the non-extension of the other sections to Orissa. The writer draws the attention of the Government to these defects and requests that the sections of Chapter IX of the Bengal Tenancy Act relating to improvements and section 178 of that Act be extended to Orissa without delay.

UTKALDIPKA

83. The Jajpur correspondent of the same paper complains that the Postal officials attached to the Jajpur Post Office refuse

A postal complaint.

to accept telegrams and money-orders even though they are presented within office hours and that many do not find there post cards or stamps for sale. This state of things has produced a great deal of public inconvenience.

GARJATBASINI,  
August 17th, 1907.

84. The *Garjatbasini* [Talcher] of the 17th August supports the contention of the *Utkaldipika* that it is wrong on the part

Interference with the management of religious endowments in Nilgiri.

of the Government Agent for Nilgiri to interfere with the management of religious endowments by the Rani of that State. The writer observes that if the Rani is able enough to



manage the endowments without any serious complaints, she should be let alone.

85. In referring to the settlement of Angul, the same paper is glad to learn that the settlement is nearing completion and will probably be over by the end of the September next. This brings not a small amount of credit to the Settlement Officer, Rai Narain Chandra Naik Bahadur, who has not only been able to satisfy the Government, but also the people of Angul. This is as an extraordinary feat of no small importance, specially as the people of Angul are ignorant and uncivilized. Rai Narain Chandra Naik Bahadur has been fortunate enough to superintend two successive settlements in Angul, a rare occurrence in the life of a single man.

GARJATABASINI,  
August 17th, 1907.

86. The *Sambalpur Hitaishini* [Bamra] of the 17th August thanks the Deputy Commissioner of Gowhati for releasing four cooli women, who had been decoyed from their houses by the artifices of cooli recruiters, and who had been deceived to enter into contracts that they did not understand.

SAMBALPUR  
HITAISHINI,  
August 17th, 1907.

87. Referring to the rumour that the Permanent Settlement in Bengal is in danger, the same paper observes that the statements in newspapers are not always correct, and that the zamindars of Bengal must have more confidence in the Government, which will never violate the terms of the Permanent Settlement without serious consideration.

SAMBALPUR  
HITAISHINI.

88. The same paper is of opinion that primary education is making steady advancement in Bamra, which, some years ago, was enveloped in darkness and ignorance. Already 5,500 boys and 500 girls are in the primary schools and it is hoped that the number will increase under the able supervision of Babu Satyabadi Pradhan, the Deputy Inspector of Schools, Bamra.

SAMBALPUR  
HITAISHINI.

89. Referring to the interference of the Government Agent for Nilgiri with the management of the religious endowments in that state, the same paper observes that the comments of *Utkaldipika* on the subject cannot be accepted as just as the reasons on which the alleged interference is based are not given out in full. The writer therefore requests Government to announce the reasons that have led to such interference and thereby remove a great deal of misapprehension from the public mind.

SAMBALPUR  
HITAISHINI.

90. The *Utkaldipika* [Cuttack] of the 17th August devotes much space to a description of the ladies' meeting held recently in Calcutta in the house of Dr. Nilaratna Sarcar under the presidency of the wife of Babu Krishna Kumar Mitra with the object of presenting a condolatory address to the mother of Babu Bhupendra Nath Dutta, the late editor of the *Yugantar*, who is now under incarceration, and publishes the address in full in its columns. The writer observes that this sympathetic meeting of Bengali ladies is the first of its kind in Bengal and has attracted the attention of the entire Bengali nation towards it. It further demonstrates the diffusion of *Swadeshi* or patriotic ideas into the inner stratum of the Bengali society, so as to sway the feelings of Bengali ladies and children. The advancement of female education in Bengal has made such a state of things possible there, and it is hoped that under proper and able guidance the progress of female education in Bengal may secure blessings to the Bengali nation in the end.

UTKALDIPIKA,  
August 17th, 1907.

91. Referring to a statement in the *Express*, published in England that Lala Lajput Rai had attempted to conspire with the Amir of Kabul to overthrow the British Government in India, the *Sambalpur Hitaishini* [Bamra] of the 17th August finds it hard to believe such a bold statement and observes that if there be any truth in the alleged conspiracy, the Lala has justly deserved the punishment of deportation recently inflicted on him.

SAMBALPUR  
HITAISHINI,  
August 17th, 1907.

92. The *Utkaldipika* [Cuttack] of the 17th August thanks the Maharani of Jeypur for her donation of Rs. 10,000 to Lady Minto's Nursing Fund and of Rs. 1,00,000 to the Poor Fund in England under the superintendence

UTKALDIPIKA,  
August 17th, 1907.



of Her Majesty the Queen-Empress and observes that though nothing can be said against this unsectarian charity, the money might have been usefully spent in India, where the number of the poor is large and that of the rich is very limited.

GARJATBASINI,  
August 17th, 1907.

Liberality of the Raja of Athgarh.

93. The Athgarh correspondent of the *Garjatbasini* [Talcher] of the 17th August states that on account of distress in his state, the Raja of Athgarh is distributing paddy to the Brahmins and cloths to helpless persons in that state and fixed amounts of gold to those Brahmins, who come from other places.

UTKALDIPKA,  
August 17th, 1907.

Cholera in Cuttack.

94. The *Utkaldipika* [Cuttack] of the 17th August states that cholera became more virulent in the last week in the Cuttack town, and that out of 93 seizures 54 deaths are known to have occurred.

UTKALDIPKA.

95. The Khurda correspondent of the same paper states that though cholera has disappeared from that town, two or three persons are said to be suffering from small-pox there.

Public health in Khurda.

UTKALDIPKA.

96. The same correspondent says that cholera prevails in Kapileswar, Brahmakundal and other villages in the Khurda subdivision of the Puri district.

Cholera in Khurda.

UTKALDIPKA.

97. The Jajpur correspondent of the same paper states that cholera is on the increase in the Jajpur town and that a special doctor is required there.

Cholera in Jajpur.

UTKALDIPKA.

98. The Kendrapara correspondent of the same paper states that cholera prevails in that subdivision of the Cuttack district with unabated virulence, that in the Kendrapara town alone about four deaths occur every day, and that the Municipal authorities have issued strict orders for the burning of the dead bodies. Those poor people, who cannot afford to burn their dead, get assistance from the Municipality.

Cholera in Kendrapara.

UTKALDIPKA.

99. The Khandpara correspondent of the same paper states that cholera prevails in that state and that several deaths have been caused by that fell disease. The writer says that Samanta Chakradhar Sinha, the youngest son of the late Mahamahopadhyaya Chandra Sekhar Sinha Harichandan Mahapalia Samanta, cured many cholera patients by his medicine.

Cholera in Khandpara.

GARJATBASINI,  
August 17th, 1907.

Cholera in Athgarh.

100. The *Garjatbasini* [Talcher] of the 17th August states that cholera prevails in the interior of the Athgarh state.

UTKALDIPKA,  
August 17th, 1907.

An accident.

101. The Khurda correspondent of the *Utkaldipika* [Cuttack] of the 17th August states that a woman died last week by accidentally falling into a well in Khurda from which she was drawing water at night.

UTKALDIPKA.

102. The same correspondent states that in village Panchgan in Khurda, a boy twelve years old died of thunder-stroke in the last week and that a neighbouring man's body became motionless through its effect. This man is, however, gradually recovering through the treatment of a local physician.

Effects of thunderbolts in Khurda.

GARJATBASINI,  
August 17th, 1907.

A fearful wild boar bagged.

103. The *Garjatbasini* [Talcher] of the 17th August states that a wild boar visited the village Gurujanguli in the Talcher state and wounded some persons there severely. The mischievous animal has, however, been bagged by the Raja of Talcher, who, on the first information, personally went to the spot.

GARJATBASINI.

A terrible bear in Dhenkanal.

104. The same paper states that in village Kualu in Parjang Bisa in Dhenkanal, a *mali* was mauled by a bear in the last week.

UTKALDIPKA,  
August 17th, 1907.

The Veterinary Hospital in Khurda.

105. The Khurda correspondent of the *Utkaldipika* [Cuttack] of the 17th August complains of the want of an efficient Veterinary Hospital at Khurda, and proposes that the existing Veterinary Hospital in connection with the public offices there may be removed to a place more accessible to the general public.



106. The same paper states that continuous showers of rain fell in the Cuttack town in the last week, that water is visible all round in the town, that the flood water in the Kathjuri river has risen to 21½ feet, and that the people wish for the cessation of rain and flood alike.  
 Heavy rain and high flood in Cuttack. UTKALDIPKA. August 17th, 1907.
107. The Khurda correspondent of the same paper states that it was raining every day there in the last week, that transplantation work has been almost over and that the agriculturists are in a pleasant mood.  
 The weather in Khurda. UTKALDIPKA.
108. The Jajpur correspondent of the same paper states that it was raining there every day and observes that had such rain fallen 15 days ago, the paddy crop would have suffered no injury.  
 The weather in Jajpur. UTKALDIPKA.
109. The same correspondent states that heavy rainfall has caused floods in the Baitarani, the Burabalanga and the Kharsua rivers.  
 High floods in the rivers of Orissa. UTKALDIPKA.
110. The Kendrapara correspondent of the same paper states that the rain was so heavy in that subdivision of the Cuttack district in the last week that the paddy crop in the low lands was expected to have been washed away and that the rain had not yet ceased.  
 Heavy rain in Kendrapara. UTKALDIPKA.
111. The Athgarh correspondent of the *Garjatbasini* [Talcher] of the 17th August states that the required quantity of rain has enabled agricultural operations to go on well in that state.  
 The weather in Athgarh. GARJATBASINI, August 17th, 1907.
112. The *Sambalpur Hitaishini* [Bamra] of the 17th August states that sufficient rain has fallen in that state and that transplantation work is nearly over.  
 The agricultural outlook in Bamra. SAMBALPUR HITAISHINI, August 17th, 1907.
113. The same paper states that very heavy rain fell in Sambalpur, making the Mahanadi over-flow.  
 The weather in Sambalpur. SAMBALPUR HITAISHINI.
114. Referring to the annual administration report of Mr. Bernard, the Commissioner of Burdwan Division, in which it is stated that the products of indigenous industries have received a fresh impetus from the overflow of the *Swadeshi* spirit among the people of the division, the same paper commends the writings of Mr. Bernard to the notice of the local public and exhorts the people to adopt the true *Swadeshi* ideas without delay.  
 Mr. Bernard on the *Swadeshi* in Burdwan. SAMBALPUR HITAISHINI.
115. The *Garjatbasini* [Talcher] on the 17th August states that the price of English *dhoti* has gone up from annas fourteen per piece to annas seventeen in the Orissa Garjats and that the poor people in those States ascribe this to the covetousness of the cloth merchants, who want to make unjust profits out of the cloth bargains. The writer, however, ascribes this rise in the price of *dhoti* to the influence of the *Swadeshi*, which has brought only distress for the people.  
 High price of English *dhoti* in Orissa Garjats. GARJATBASINI, August 17th, 1907.
116. The *Sambalpur Hitaishini* [Bamra] of the 17th August states that the necessity for the services of an expert in honey industry in Bamra has induced the Raja of that state to employ Mr. G. L. Guru Swami, a resident of Tinnevely in Madras for a temporary period in Bamra as he is expected to place the Bamra honey industry on a satisfactory footing.  
 The honey industry in Bamra. SAMBALPUR HITAISHINI, August 17th, 1907.
117. The same paper states that the appearance of a comet on the east during the last part of the night from the last new moon day has created apprehensions in the minds of the people of Bamra, who look upon it as the harbinger of future troubles and misfortunes.  
 A comet creating apprehensions in the minds of the Bamra people. SAMBALPUR HITAISHINI.

NARAYN CHANDRA BHATTACHARYYA,

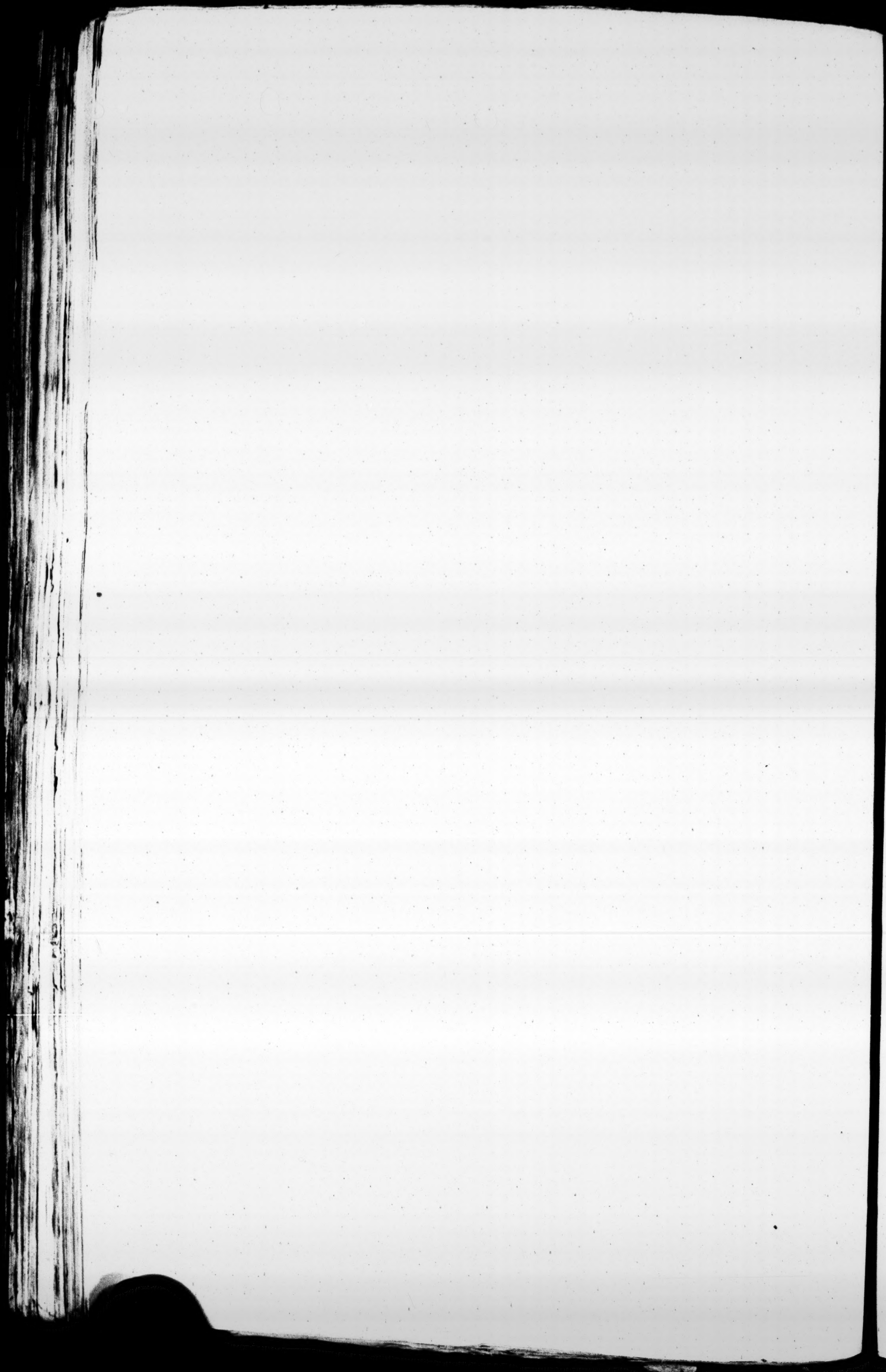
Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 7th September 1907.

B. S. Press—30-9-1907—32023—98—J. A. M.







# REPORT (PART II)

ON

## NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

### Week ending Saturday, 7th September 1907.

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## II.—HOME ADMINISTRATION.

## (b)—Working of the Courts.

1348. *Bande Mataram* holds up before its youthful countrymen the example of Babu Susil Kumar, who was sentenced to a whipping of fifteen stripes for assaulting a European constable, and points out that the best way to honour him is not to hold demonstrations but to imitate his conduct. It urges them to "hit back when you are hit and do not run to the law-courts to bring your assailants to justice. Law does not dispense with the necessity of manliness, but only helps it to assert itself. Law, if it is administered in a proper spirit, cannot come into collision with self-respect, but if it does, it compels disregard."

BANDE MATARAM,  
31st August 1907.

1349. Commenting on the acquittal of the accused in the Jamalpur gun-shot case, *Bande Mataram* says that the facts and findings point to the conclusion that *Pax Britannica* has only substituted the machinations of an unscrupulous police for the open injury to life and property. The case of Rashbehari Mandal has conclusively proved with what an implacable malice the victim of the mufassal executive is pursued. The contentment of the masses can only be estimated at its proper value when viewed in the light of the manner in which British justice is administered in the mufassal. Justice is hardly within the reach of the poor people, and the masses, who have frequent occasions to resort to the law, can easily be convinced of the necessity of self-governing arbitration courts, if their experience in these matters is appealed to. The best use that can be made of these various cases is to utilise them for converting people to *swadeshi* law.

BANDE MATARAM,  
2nd September 1907.

1350. The sentence of two years' rigorous imprisonment passed by the Chief Presidency Magistrate upon the printer and publisher in the second *Jugantar* sedition case is considered by the *Bengalee* as monstrous. Such heavy sentences defeat their own end by making heroes of the accused and evoking strong sympathy for them in all quarters. It is grotesquely absurd to pass so heavy a sentence on a mere printer, whose responsibility for the publication of an article must necessarily be very small indeed.

BENGALÉE,  
4th September 1907.

1351. Commenting on the proceedings of the second *Jugantar* trial, the *Bengalee* says that the failure of Inspectors Lahiri and Gupta to procure a *bonâ file* newsboy to give evidence in the case may not speak very highly of their efficiency as detective officers, but their procuring at the last moment a bogus newsboy who told lies in Court has a grave aspect about it. Recently Mr. Kingsford posed as the protector of the police and resented the alleged want of respect with which this body of men are being treated by the young men of Calcutta. But now he must be convinced that it is a dangerous procedure for a Magistrate to place implicit reliance on facts put before the Court by the police.

BENGALÉE,  
5th September 1907.

1352. Commenting on the sentence passed on the printer and publisher in the second *Jugantar* case, the *Amrita Bazar Patrika* says that Mr. Kingsford will figure in history as having awarded twice as heavy a punishment to the printer of a paper than what he had awarded to its editor. Such an action on the part of a judicial officer is the first of its kind in the annals of the world.

AMRITA BAZAR  
PATRIKA,  
6th September 1907.

## (h)—General.

1353. A correspondent of the *Hindoo Patriot* ventilates an existing grievance of the postal employés of the Calcutta General Post Office with regard to their pay and promotions, and appeals to the Director-General of Post Offices to consider their case with a view to removing the grievances complained of.

HINDOO PATRIOT,  
31st August 1907.

1354. The *Amrita Bazar Patrika*, drawing attention to an article in the *Englishman* containing alarming statements calculated to inflame the minds not only of Anglo-Indians but also of Englishmen at home, states that had a Hindu paper written

AMRITA BAZAR  
PATRIKA,  
2nd September 1907.



such an article it would have been prosecuted, but the Government is certainly not going to take any action against an organ of the violent section of the Anglo-Indian community, which is doing its very best to create race hatred by its inflammatory vilifications. The Government by ignoring such mischievous writings and venting its spleen upon the Indian papers, is destroying its character for impartiality.

AMRITA BAZAR  
PATRIKA,  
2nd September 1907.

1355. The *Amrita Bazar Patrika*, remarking on the fact that the provisions of the Risley Circular prohibiting schoolboys from attending public meeting are being honoured more in the breach than in the observance, says that it is

Bureaucratic methods of Government.

not possible for school authorities to control the acts of their wards outside the school compound. If the Risley Circular was not issued, the spirit of resistance would not have been roused and very few schoolboys would have cared to attend such meetings; but now many of them have been persuaded to believe that it is a meritorious act to do so, as they thereby serve the cause of their country. "Remove the circular and the evil, if it really be an evil for boys to merely attend a public meeting, will vanish. The more rigorously you enforce the circular, the greater will be the tendency on the part of the boys to break its provisions." Similarly, if the authorities want to remove the present political unrest, they ought first, says the journal, to find out the circumstances which have brought about the present situation and then the true remedy will suggest itself to them. The methods they are adopting now are not making the people contented and attached to British rule; on the other hand, they are deepening the popular discontent, and are thus not furthering, but retarding the cause of loyalty and good government.

BANDE MATARAM  
2nd September 1907

1356. *Bande Mataram* declares that it was a singularly happy moment that Bengal hit upon the plan of passive resistance.

Is Punjab quiet?

The method has proved exceptionally successful during the short time it has been resorted to, and the wonderful rapidity with which it has spread to other provinces bears an eloquent testimony to its suitability and efficacy in the present stage of the people's unity and preparedness. "If *swadeshi* and boycott come to be adopted by India as a religious duty, no amount of terrorism or actual oppression can relax her determination. If it is once brought home to the minds of our people that they will stand condemned before their gods and their ancestors by violating the principle of *swadeshi*, if we can strengthen their cogitation into a conviction, that conviction itself will be sufficient to fortify them against fire and sword. They may not readily expose themselves to the terrible retaliation of a highly resourceful bureaucracy by any active violence, but in fighting the fight of faith and principle they will not stand back even with the direct consequences looking them fully in the face." The journal goes on to say that though sceptics point to the apparent demoralization of the Punjab, in consequence of the recent repressive measures, as a conclusive evidence of the inability of the people to cope with bureaucratic repression, things are not what they seem. "The bureaucrats are laying the flattering unction to their soul that the persecutions have put out the fire in the Punjab, while the fact is that they have only driven it underground. The Punjabis may not throw themselves on the siege gun to satisfy the idiotic critic of nationalism, but the spirit of self-assertion is all the same there, seeking fresh channels of expression."

BENGALEE,  
3rd September 1907.

1357. Now that a satisfactory understanding has been arrived at between Great Britain and Russia in regard to the North-Western frontiers of India and

Afghanistan, the *Bengalee* ventures to think that the last plausible excuse for keeping the Indian army on war footing has been destroyed, and the Indian tax-payer will be justified in looking for a reduction of the military expenditure of his country.

1358. Commenting on a letter from its Madaripur correspondent alleging that interested persons, mostly low-class Muhammadans, are taking advantage of the present

Espionage in the new province.

situation in Eastern Bengal to bring high and responsible officers of Government into disrepute, the *Bengalee* states that unless steps are speedily taken to improve the situation, one of two things will undoubtedly happen. Either all discipline will be gone in offices manned in the higher ranks by Hindu

BENGALEE,  
4th September 1907.



officers, who must be in constant dread of having false allegations made against them by their Muhammadan subordinates; or, the Government may one day find itself reduced to the necessity of having the administration conducted by members of a particular community, to the exclusion of another equally important community. The journal warns Government to take its choice in time.

1359. Referring to Mr. Morley's refusal to release Lala Lajpat Rai for some time yet on the ground that his presence in the Punjab would be detrimental to public order,

Lala Lajpat Rai.

the *Bengalee* remarks that the longer Lala Lajpat Rai and Sardar Ajit Sing are forcibly kept away from their homes and the land they so dearly love, the more intense must be the popular feeling on the subject. If Mr. Morley has really any statesmanship still left in him, he should not hesitate a moment to order the immediate release of the exiled patriots, or at any rate, their trial in the ordinary way.

BENGALIEE,  
5th September 1907.

### III.—LEGISLATION.

1360. The *Beharee* is of opinion [that the selection of two native

Indians in the India Council.

members for the India Council shows how completely Mr. Morley is in the hands of his official advisers. No two persons could have been found in the whole of India who are more after the heart of the bureaucracy than Mr. K. G. Gupta and Syed Husain Bilgrami. Mr. Gupta's past does not show that he is capable of taking any other than the narrowest official view on any political question, and the Muhammadan gentleman can safely be relied upon to play the second fiddle to the sun-dried bureaucrats of the India Office. This last act of Mr. Morley is considered as another blow to the aspirations of the Congress party.

BEHAREE,  
23rd August 1907.

1361. Commenting on the proposed reforms of the Government of India, the *Bengalee* declares it would be no exaggeration

Mr. Morley's reforms.

to say that it would be far better that no reforms were made than that the present situation should be aggravated by the fantastic show which means nothing. The Government is embarked upon a mischievous and suicidal course. The keynote of the system lies in the accentuation of differences between race and race and creed and creed, and the journal desires to warn the Government that it is playing with fire. A policy of divide and rule will recoil upon itself and entail consequences too awful to contemplate. It is easy enough to anticipate that the most independent men will not be included in the list of voters for the election of members to the Provincial Councils. It will be an official constituency, voting for members acceptable to Government. Far more honest and straightforward would it be to abolish the elective system altogether and fill the Councils with nominated members. Why have sham elections, the hollowness of which is so transparent? "We may tell our rulers that there is a growing feeling of want of confidence on the part of the educated classes in the Councils such as they are, and if the Councils are to be reformed on the lines proposed, they will give them a wide berth."

BENGALIEE,  
31st August 1907.

1362. The *Bengalee* is of opinion that the proposed Council of Notables, consisting, as it will, of persons of high birth and

*Ibid.*

position, cannot for long fulfil its functions in the administrative machinery of the Government to which it is intended to be an auxiliary. If it finds in the end that its counsels are given in vain and that it has no claim to be heard by the bureaucracy, it is sure to degenerate into a lifeless body without interest in its work and serving no useful purpose in the administration. The Government will seek counsel on "settled facts" and "cut and dried schemes," as in the despatch under consideration, and the Council will be content with submitting its counsel of perfection, leaving the Government to mature its own conclusions.

BENGALIEE,  
1st September 1907.

1363. The *Indian Mirror* considers that the sum total of the proposed reforms in the administration of India is that the

Reforms in the administration of India.

educated classes, who are the real representatives of the people, are to be shut out altogether from the confidence and deliberations of their rulers. The root cause of the prevailing discontent is the distrustful and suspicious attitude of the Government towards

INDIAN MIRROR,  
1st September 1907.



the educated classes, the whole scheme of administrative reforms betrays this feeling of the Government. The educated community are now saying without hesitation that the object of the Government is merely to place them in a position of hopeless minority as against certain classes who will find it worth while, for the sake of titles and favours, to support every measure of the Government whether good or bad. Government has already created a fearful situation by its "divide and rule" policy with regard to the Hindus and Musalmans. If it now seeks to create a division between the educated classes and the rest of the community, it will only create fresh troubles for itself. The journal also records the public disapproval of the appointment of Mr. K. G. Gupta and Mr. H. Bilgrami as members of the Secretary of State's Council.

INDIAN EMPIRE,  
3rd September 1907.

1364. The *Indian Empire* considers the measures of the so-called reform as poisoned shafts sweetened on the surface. In fact they are even more dexterous and more harmful than the much-derided partition of Bengal. The partition was a local measure and had its objects confined to a certain area. But Mr. Morley's measures have the whole of India with its different peoples as their objective. The Advisory Councils and the enlarged Legislative Councils will not give the people one iota of substantial right. They seek, on the other hand, to emphasise the existing differences between caste and caste, race and race, and between the prince and the people.

HINDOO PATRIOT,  
3rd September 1907.

1365. In according its cordial support to the proposed Advisory Councils, the *Hindoo Patriot* remarks that the councillors, if properly selected, will be strong pillars of the State. They are the real leaders of the people and being men of wealth, position, and influence, they will be able to wield this influence for promoting the welfare of the country. The scheme as sketched at present, does not however amount to much, nor does it fully satisfy public expectations. But in view of the fact that a beginning must be made, the Council should be regarded as an instrument that is capable of great political development in the interest of the country. It may in course of time be moulded and expanded into something very different from its present infant form.

AMRITA BAZAR  
PATRIKA,  
3rd September 1907.

1366. The *Amrita Bazar Patrika* records its disapproval of the appointment of Messrs. Gupta and Bilgrami to the India Council. With regard to Mr. Gupta, the journal declares that the choice fell on him not for any particular merit of his, but because he was considered to be a very safe man—possibly the safest Indian official in the world. Mr. Bilgrami is considered as owing his appointment to his relationship with the community which is said to be the "favourite wife" of the British Government in India. Under the Councils Act, just passed, the Government is bound to allow two seats to Indians of British India. But as a servant of the Nizam's Government, Mr. Bilgrami is not a British Indian subject. As a member of the India Council, his duty will be to advise the British authorities in Indian affairs. But, having no administrative experience of British India, he is likely to be a mere figurehead.

BENGALIAN,  
3rd September 1907.

1367. The *Bengalee* is of opinion that the effects of the proposed Council reforms will be to set class against class, weaken the growing influence of the educated classes in the Legislative Councils, and bring the Government into sharp conflict with the educated classes. The embarrassment and difficulties of the Government will increase, and an opposition formidable from its resources, its power of organization, and its public spirit—will subject the measures of Government to the severest scrutiny. From an administrative point of view, no graver blunder could have been committed, while the moral effect will be mischievous to a degree. "It is useless to disguise the fact that a succession of blunders since the partition of Bengal, has gone far to shake public confidence in the Government. The impression will now be general that even the reforms of the Government are on a par with its other measures and that they are saturated by a spirit of distrust of the educated classes. A golden opportunity is thrown away, and the so-called reforms become the occasion for intensifying the popular excitement."



1368. The *Indian Mirror* is of opinion that, in connection with the proposed reforms of Mr. Morley, it is open to question as to whether the people of India would take the titled and landed gentlemen, who are to be appointed to the Advisory Councils, as their representatives, or whether they will be able to represent the Indian interests in the same manner as independent, educated men. The zamindars are dependent on the officials in various ways, and in the mufassal especially, they have not so much as a voice of their own. As for the ruling Chiefs, it is known that with the exception of one or two, they are mere phonographs of the Political Residents. The dominant feeling of the Indian community is that Mr. Morley has greatly disappointed them. It is universally declared that he has lost a great opportunity, whereby he might have dispelled the popular discontent and ensured permanent progress in India. The result of the so-called "reforms" proposed by Government has been only to accentuate the popular unrest and to widen the cleavage between the vast section of the educated community and the rulers of the land.

INDIAN MIRROR,  
4th September 1907.

1369. *Bande Mataram* says that India is now so wide awake that nobody has any difficulty in reading aright the true meaning of the much-talked-of reform. It is only a reply to the boycott of the British commerce and the British connection which is the first act of independence planned and recommended by the educated section of the Indian community. The emphatic expression of an aspiration for freedom, and some acts by way of realising it, have alarmed the bureaucracy. The anxiety for self-preservation has so completely taken possession of it that it does not mind professing open hostility to the intellectual class and proceeds to boycott them in the name of introducing administrative reforms. "These reforms are a challenge and we should accept them as such."

BANDE MATARAM,  
4th September 1907.

#### VI.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

1370. The *Bengalee* attributes the outbreak of cholera in many of the towns on both banks of the Hooghly, to the polluted state of the river water. It is stated that these epidemics have become periodical since the installation of the septic tanks with their outflow into the river. The public strongly protested against these installations, but so far without any result. The matter deserves the most searching enquiry, as the lives of the people are a sacred trust of the Government.

BENGALIEE,  
3rd September 1907.

#### VI.—MISCELLANEOUS.

1371. Criticising the opinion current in various quarters that the free institutions and the political rights and privileges that the people of India are striving for, would prove of no use to them, as they have not received the necessary training, the *Musalman* declares that what was possible in Japan is quite possible in India. Japan, under the fostering care of her indigenous Government, had had the opportunity of achieving many things and of receiving the preliminary training for self-government, while the Indian people under an autocratic alien bureaucracy, with which their interests clash, are denied all facilities in getting themselves properly equipped. Had they any control over the affairs of their own country, they could have by this time done much towards paving the way to their future progress. "For the very reason which our pretentious well-wishers put forward as a justification for withholding free institutions from us, we demand the rights at this stage and at this very moment. They say that we shall get them when we are up to the mark. We say we must have them without delay, in order to enable ourselves to be up to the mark."

MUSALMAN,  
30th August 1907.

1372. The *Beharee* considers it a matter of sincere gratification that the celebration of the boycott anniversary on the 7th of August passed off without the least hitch. An important feature of the demonstrations was Mr. Surendra Nath Banerji's pronouncement that boycott is wholly an economic and industrial question and

BEHAREE,  
23rd August, 1907.



that there is nothing of hate or aversion in it. It is expected that this statement will pave the way for a *rapprochement* between the rulers and the ruled by removing the tension that at present exists. As soon as this tension is removed, "the un-British measures which have disfigured the annals of the British administration in India will be put an end to, and we can then send our deputation to England to represent our grievances. It will not be then at all difficult to obtain a patient hearing from the British public and enlist their sympathy."

INDIAN NATION,  
2nd September 1907.

1373. The *Indian Nation* endeavours to impress on Indian public men the futility of agitation and the absolute necessity of self-help and organization as a means towards

the material advancement of the nation. If it is desired to found scholarships, encourage higher education, give an impetus to the manufacturing industry, found hospitals, libraries, and museums, or construct irrigation works, mills and factories, the people should do so themselves, and not depend upon Government. Let the people be rich and self-relying, and then their appeal will be listened to with greater respect than it is now. They have been too busy reminding the Government of its duties, forgetting the duties they owe to themselves. The journal also urges on Associations the necessity of compiling permanent records of the proceedings in criminal cases, so that point can be given to the criticism of the administration of British justice in India.

BANDE MATARAM,  
3rd September 1907.

1374. Referring to Japan's victory over Russia, *Bande Mataram* says, "Our benevolent rulers, who were secretly dis-

mayed and astonished, tried to put on a smiling face as best they could and persuade us into the belief that Japan was only an exception which proved the rule of Eastern worthlessness." Inconvenient facts have, however, cropped up to challenge this theory, and Persia, Afghanistan and even China have begun to raise their heads. India lags behind in the race of commercial enterprise, because there is "that benevolent despotism which, like a leaden extinguisher, puts out all the fire of our genius." But the Time-spirit is abroad, and out of the extinguisher leaps forth the tongues of fire that will at no distant date set all obstacles ablaze. "The nations of the East will rear up their heads and India will be herself again. Repression will only enhance the glory of her victory and help in putting her in the vanguard of nations."

BANDE MATARAM,  
3rd September 1907.

1375. *Bande Mataram* states that the nationalists must feel truly thankful that Lord Curzon was sent to this country. He

The nationalist's faith and hope. came and broke up with a few hard knocks of home-truths the moderate's Anglo-philous faith, revealing to his astonished gaze the true and terrible England ruthlessly determined to keep India for ever under her heels. The work of the national preacher on the platform and in the Press was at first of iconoclastic nature directed towards the destruction of the moderate's reasoning and soulless faith. The last session of the Congress may be said to mark the ending of the mere destructive aspect of the nationalist work. The resolutions on national education and the boycott represent the surrender of moderation to nationalism on the two most vital questions of Indian politics. "The whole of Anglo-India, official and non-official, from Morley to the Magistrate and from the merchant prince to the struggling dealer, trembled at the terrible thought that the extremist had won." The presentation of liberty to the people is the most important work of nationalism and national education, the destruction of moderatism, the advocacy of the boycott, the furtherance of other forms of passive resistance are the accessories of this work. They prepare the soil on which liberty is to grow and thrive. This positive preaching of the nationalist's faith is bound to draw the hostile attention of the Government, but for every nationalist that is hurried into prison, a hundred thousand will be called into life who will take the vow before their God to live and work for the day when the punishment of the nationalist shall be impossible, when nationalism shall be the only passport to glory, honour, and worship, and the only deliverance from death.

BANDE MATARAM,  
4th September 1907.

1376. The appearance of the nationalist in the arena of Indian politics, says *Bande Mataram*, has been a fruitful source of trouble, heart-burning, and uneasiness to many, including the Government. In the existence of

Nationalism so long triumphant.



these opponents of nationalism other than itself, the bureaucracy saw the best chance of crushing the new-born movement. If the various anti-nationalist interests could be conciliated and won over to the side of Absolutism in India, the nationalist would necessarily be isolated and then it would be easy work to put the quencher on his faith. This is considered to be the main secret of the despatch, with which the scheme of so-called reforms was drawn up in India and sent to England for John Morley's blessings and approval. The reforms combine with a bid for the sympathy of the landed aristocracy, an indecently showy wooing of Muhammadan allegiance and an ample appreciation of all but a traitorous loyalty on the part of an Indian member of the Imperial service. The people—the masses—have been with the nationalist from the very beginning of his career; they had only to be told what nationalism meant in order to subscribe themselves his followers. The worker in the nationalist cause therefore has the strongest of reasons to press on in the path he has so long trodden.

1377. Commenting on the relative positions of the bureaucrats and the educated community, *Bande Mataram* remarks that the bureaucracy thinks its former position insecure and naturally directs its attention to the creation of fresh props. The wealthy classes, who are not likely to be interested in any change of government, are therefore being approached with tempting proposals. But a despotism which makes its own supremacy its first concern cannot long retain its hold on any class. Its real nature will sooner or later reveal itself to all the classes and ultimately meet with the fate of unsupported things.

*BANDE MATARAM,*  
5th September 1907.

1378. *Bande Mataram* declares that a foreign despotism only delights in the exhibition of power. It can never undertake to govern in kindness or to found an empire upon the everlasting basis of justice and affection. Wounds, shrieks and tears have in all ages been the cheap and vulgar resources of such rulers of mankind. They become unnerved when the people under them set about their own improvement. They then persuade themselves that such attempts at self-improvement must be put down and people are ridden over by horses and cut by whips. But such measures of vigour have always defeated their own objects, and peoples have marched to their freedom in spite of them.

*BANDE MATARAM,*  
5th September 1907.

OFFICE OF THE INSPR.-GENL.  
OF POLICE, L. P.,  
WRITERS' BUILDINGS,  
The 7th September 1907.

F. N. WARDEN,  
Persl Asst. to the Insp.-Genl. Police, L. P.



